

A Brief

JOURNAL OF THE LIFE

TRAVELS and LABOURS of LOVE, in
the Work of the MINISTRY, of that
Eminent and Faithful Servant of
Jesus Christ,

Thomas Wilson, *K*

Who departed this LIFE, at his own Habitation near EDENDERRY, in the Kingdom of IRELAND, the 20th of the Third Month, 1725.

They that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever. Many shall run to and fro, and Knowledge shall be increased. Dan. xii. 3, 4.

These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Rev. vii. 14.

L O N D O N: Printed and Sold by the
Assigns of J. Sowle, at the Bible in George
Yard Lombard-street, 1730.



43.

8. 8.

386.

Friendly Reader,

IT seems unnecessary to say much here, more than to hint of some particular Qualifications, and eminent Services of the AUTHOR, with the End of publishing his Works, there being sundry following Accounts and Testimonies of faithful Brethren concerning him, not only of this Nation of Ireland, wherein he resided, and travelled much in the Work of the Gospel, but also from Great Britain, which he often visited: and likewise from America, where he had been twice: Unto which Accounts,

A 2 together

together with his Journal, thou art refer'd, in the serious Perusal whereof, it may appear he had the Gift of an Apostle of Christ, approving himself as such in his powerful, effectual Ministry, and Care of the Churches, and in much Patience in Afflictions, in Watching, Fasting, hard Travels, and Perils by Sea and Land, in the Wilderness, and also by false Brethren, following his Heavenly Captain through many Tribulations, preaching the Gospel of the Kingdom of God freely; not expecting a Reward from any mortal Man; and having on the holy Armour, and Weapons, not Carnal, but mighty through God; he, as a good Soldier of Jesus Christ, was made valiant and skilful, to war against the Prince and Power of Darkness, Prophanity, and spiritual Wickedness in high Places, to the bringing down strong-Holds of Satan, and instrumental in turning many to Righteousness, who became as Seals of his Ministry; and having overcome by the Blood of the Lamb, and by the Word of his Testimony, I doubt not is

now

now possessing a never-fading Crown of Glory.

The Memory of the Just is pronounced Blessed, Proverbs x. 7. And it has been the Practice of the Righteous (as Examples to Posterity) to record a Memorial of the Works of good Men, in the Holy Scriptures, which, by the wonderful Providence and Mercy of God, have been preserved through many dark Ages of the World, and transmitted to us, as a Cloud of Witnesses, to the great Comfort of the Godly; the serious Perusal whereof, is earnestly recommended to both Old and Young.

For the like End and Purpose is an Account of the Labours, &c. of this our late worthy Friend collected, (or gather'd up, as Fragments that should not be lost) and that thou, Reader, may'st thereby be excited and encouraged in the diligent serving of God, according to the Measure of Grace bestowed on thee through Jesus Christ our Saviour, without whom we can do nothing; and so have Cause of rejoicing at

thy latter End, in feeling great Peace from the Lord flow in thy Soul, as had this our Friend in the Evening of his Day, and obtain a Crown of Righteousness hereafter in the Heavenly Kingdom, is the sincere Desire of thy Friend, who wisheth Salvation to all Mankind,

John Stoddart.

THE

THE
TESTIMONY
OF
Friends in Ireland,

From their National Half-Year's Meeting, held in DUBLIN, the 8th, 9th, 10th, 11th, and 12th Days of the third Month, 1726, concerning that Worthy Elder and Eminent Minister in the Church of Christ, Thomas Wilson, deceased.

IT hath pleased Almighty G O D, the Fountain of all Mercies, from whom every good and perfect Gift doth come, in the Riches of his Love, not only to gather his *Church* and *People*, but hath blessed and favoured them with many
A 3 peculiar

peculiar Blessings, and particularly in raising up, gifting and qualifying many for a *Publick Ministry*, and in the Power and Demonstration of the Holy Spirit, sent them forth to declare the *Way of Life and Salvation*, whereby they became *Instrumental* to turn many to Righteousness, and for the building up and settling his Church in the most Holy Faith, to their Comfort and Edification; of the Number of which, this our dear (deceased) Friend was one, (*and none of the least*) whom the Lord was pleased to send into this Nation, to preach the Everlasting GOSPEL, first in the Year 1682, and was several Times here in the *Work of the Ministry*, before he came to settle in this Nation, which was about the Year 1694, and many of us can say, from a sensible Knowledge we had of his *diligent Labour* and *Eminent Services* in the Work of the Gospel, that he was one, whom the Lord gifted with a large Gift in the Ministry, and made him instrumental for the convincing of many.

HIS Doctrine was *Sound, Plain, Living, Powerful, and Reaching*, frequently attended with a *heavenly Sweetness*; and when he had Drawings on his Spirit to go forth in Publick Service, he was careful in waiting to know the Lord's acceptable Time,

Time, in which he freely gave up, preferring *Truth's Service* before his *own worldly Concerns*; and when he found his Spirit clear of the Service he was engaged in, he was careful to return with what Expedition he could: He was often divinely open'd to declare the *Mysteries of Life and Salvation*, as also to lay open the *Mystery of Iniquity*, and likewise to declare against a *false Ministry*, and was made skilful in dividing the Word aright, and to feed the Flock in due Season.

HIS Ministry was *Sharp* against the *Rebellicious*, but *comfortable* and *consolating* to the *Mcurners* in Zion, and *Babes* in Christ; the Lord richly endued him with the Spirit of Prayer and Supplication, in which he was often drawn forth in great Tenderness and Fervency of Spirit on Behalf of Christ's Church and People, also for their Off-spring in a particular Manner; likewise in Behalf of Kings and Rulers, and Men in *Authority*, with Mankind in general.

HE was a good Pattern of *Plainness* and *Humility*, diligent in attending Meetings for the Worship of Almighty God, and therein to wait for the receiving of that *heavenly Power*, which first raised him up in a Living Ministry, and was careful not to minister without it; and
though

though he was an Able and Eminent Minister, yet chose to *give Way*, rather than *stand in the Way* of any who had a Word from the Lord to speak: He was zealous for the keeping up and maintaining the Ancient Rules and Discipline settled in the Church in the Beginning by our Faithful Elders, as Instruments therein, advising Friends to a diligent Observance thereof.

MUCH more might be said concerning his great Services, and diligent Labours in the Work of the Gospel for many Years, both in *Great Britain, Ireland, and America*, which is so well known to many that we need not enlarge thereon.

AND now, tho' this our dear Friend be removed from us, which is Cause of Sorrow, considering the Church's great Loss, yet we believe, and doubt not, but it is his *Everlasting Gain*: We conclude with fervent Desires, that the great Lord of the Harvest may, for his Works Sake, be pleased to favour, and continue to his Church and People, a Living Spring of the Ministry, and that many may be made willing to run his Errand, and be serviceable in his Hand, as was this our Worthy FRIEND, who departed this Life the Twentieth of the Third Month, 1725, Aged about Seventy-one

one Years, and a Minister about Forty-five Years. Signed in Behalf of our said Meeting, by

*Henry Brookfield,
William Brookfield,
Thomas Bewley,
John Barclay,
Gregory Russel,
John Stoddart,
Edward Barwick,
John Boles,
Abel Strettel,
Solomon Watson,
Samuel Watson,
James Pillar,
Thomas Greer,
Daniel Bewley,
Samuel Fuller,*

*George Rooke,
Jacob Fuller,
Joshua Clibborn,
Mungo Bewley,
Joseph Inman,
Jonathan Robinson,
Joseph Gill,
Richard Sealey,
Thomas Duckett,
Ralph Stephenson,
Nicholas Harris,
Bartho. Garnett,
James Hill,
Toby Courtney,
John Chrysty.*

POST-

Postscript.

*A Brief A B S T R A C T out of
the Testimonies of Friends of the
Three Provinces, viz. Ulster,
Leinster, and Munster, con-
cerning our said deceased Friend,*

Thomas Wilson.

From Ulster Province-Meeting.

HE was *profound* in *Heavenly* Myster-
ies, yet plain and clear in declar-
ing them; very Skilful and Excellent in
distinguishing Matters of Faith and Prin-
ciple, to general Satisfaction of the Peo-
ple, who often greatly flocked to Meetings
where he came.

HE laboured Diligently for the Good of
Souls, yet did not run forwardly into Ser-
vice, *in the Will of Man*, but duly waited
for

for the Arising and Movings of the *Word* of Life and Wisdom, which was often eminently with him, and manifested through him, to the Affecting and Tendering of many Hearts, and to the Glory of God, the Author and Giver of all good Gifts.

HE frequently visited Friends of this Province ; and the last Visit he made to us, was as much as ever, in the Openings of *Divine Love, Life and Sweetness* in Spirit, to the Refreshing and Edifying of Friends.

From Leinster Province-Meeting.

HIS Travels and Labours of Love in the GOSPEL of CHRIST, were great, in frequently visiting the Meetings of Friends in this Province, and also having Meetings amongst People, where no Friends Meetings are settled ; in which Labours, for the spreading of TRUTH, the Lord's Power and Goodness attended, and particularly at National and other Meetings in the City of *Dublin*, to which, at Times, many sober People of sundry Perswasions came
to

to hear the Testimony of Truth declared, who have been much affected with Tenderness of Spirit by his Powerful Ministry ; and though, at Times, he was awfully concerned in warning to prepare for a Time of great MORTALITY approaching, he yet rejoiced in a Sense, that the Lord would *lengthen his merciful Visitation, and send plentiful Showers of the Doctrine of his Kingdom before his Judgments break out upon the Inhabitants.*

H E also declared to this Effect, That the Lord would send his Servants into the Popish Countries to preach the Gospel, which should prevail and spread in those dark Parts of the E A R T H, though some might Seal their Testimony with their Blood.

H E was a Nursing-Father in the Church, cherishing the Good in all, particularly the young and weak in the Ministry, Male or Female, who were gifted, and called thereunto, and rejoiced in that the LORD had raised up such, both in this Nation and elsewhere ; and though he was an Honourable Elder, yet very humble and condescending, as a Servant to all ; grave and reserved in Deportment, often bowed under Exercise of Spirit, yet at seasonable Times cheerful, sweet, and pleasant in Conversation, both with Friends and Others, whereby

whereby he gained the Love and good Esteem of many : And notwithstanding he was an able Minister of the Gospel, he was careful not to travel abroad in that Service without the *Unity* of the Brethren ; and when he found himself clear, returned speedily to his outward Abode, and was diligent in his lawful Vocation of Husbandry, for the Good of his Family, wherein the Lord blessed his Endeavours with Prosperity and Plenty.

From Munster Province-Meeting.

HE was a faithful Labourer in the Lord's Harvest, and travelled much in the Service of **T R U T H**, being willing to spend and be spent for the Gospel's Sake ; and the Lord blessed his Labour of Love, so that many thereby were convinced, and became as *Seals* of his Ministry.

HE was zealously concerned against undue Liberty and wrong Things, that Truth's Testimony might be kept up, and maintained in the several Branches thereof ; that in all Things, Friends might walk agreeable to the Doctrine of Christ

Christ and his Apostles, keeping in the Path of the *Faithful*, without swerving to the Right Hand or to the Left, as being very sensible, those wholsome Rules and Precepts, wherewith we are favoured, have been given forth in the *Wisdom of Truth*.

*The Testimony of Mary Wilson,
concerning her dear Husband,
deceased.*

S I N C E it hath pleased the Lord to remove from me my *dear Husband* by Death, it hath often been, and still remains, a Concern upon my mind, to give in a *Testimony* concerning him, which is as followeth:

H A V I N G good Cause often to remember the Times of our being first acquainted one with another, is now some Engagement upon me to give some Account thereof.

I well remember, when he was come up to the State of a Man, how he was *Restless* in his *Mind*, and *earnestly* desired the Knowledge

Knowledge of the true God, in which Time, he went from one Place to another, among the *Church of England-People*, to hear what their Priests could tell him of the Way of Salvation; for then his Soul was in great Want of a Saviour, and great was his Hunger after the *Way of Life and Righteousness*: In this tossed Condition he continued for some Time, looking out, at, and after the *Teachings of Men*, which proved altogether *unprofitable* to him, which was his great Trouble.

IN this Condition, the Lord was pleased, in his unspeakable Love, to visit his Soul, with the springing in of his *Light*, and in-breaking of his invisible Power, by which he was much broken into Tenderness; and it was then a Time of great *Humiliation and Fear*, in which Condition, he came among the despised People, called *QUAKERS*; and although it was then a Time of great Persecution, yet did he sit down with them in their Meetings, in Silence, until such Time as it pleased the Lord of *Heaven and Earth*, so to fill his Heart with his Powerful WORD, and that he knew the burning thereof, as a Holy Flame in his Soul, then was his Mouth first opened in *Publick Prayer and Thanksgiving* to the

B

Lord;

Lord; and afterwards to declare the Day of the Lord, that was dawned, and to found the Everlasting Gospel, which was glad Tidings to many poor benighted Souls.

AND, further, I think, I may safely say, concerning him, That when he was sensible, that the Lord had revealed his Son in him, and that a Necessity was laid upon him to preach the GOSPEL, he did not consult with Flesh and Blood, but gave up unto the Heavenly Vision, and was willing to spend the Flower and prime of his Days in the Service of Truth, which he did, in many Years Travel, and laboured much in the Work of the Ministry, in *England, Ireland and America*, before he married; and in the Fortieth Year of his Age, we took each other in Marriage, (in *Cumberland*) and soon after came into *Ireland*, and settled near *Edenderry*, he having had (for some Time before) some *remarkable Sight* of that Place, which he at Times would speak of; and we had Reason to believe it was our Place, for the Lord blessed us together, and we had great Comfort in that it was our Lot to settle among such honest tender-hearted Friends, unto whom we were nearly united.

AFTER we were settled, he was often engaged to travel in Truth's Service; and I may say, from a certain Sense that rests upon my Heart, that the more he gave up to the Work he was called unto, the more we were *Blessed*; and although it was pleasant to me, to have the Company of so good a Husband, yet it was more solid Satisfaction to me to give him up to answer what the Lord might require of him; and I may say, to the Praise of God, that I was made a Sharer with him, in feeling the Sweetness of that *heavenly Love and Life*, that his Heart was often filled with, and streamed forth to the Comfort of many; for he was as a Cloud that the Lord often filled and caused to be emptied, to the Refreshing of his Heritage: My Soul, with many more, hath great Occasion to bow, in deep Thankfulness unto the Lord, for the many refreshing Showers, that we have been favoured with, and give him the Praise thereof, who is *worthy for ever*.

AND further, I have to say, concerning my *dear Husband*, that he was a *loving* and *kind* Husband, a *tender* Father to his Children, and one that was *laborious* in the Creation, and provided *plentifully* for his Family, *open-hearted* to his Friends, and *beloved* in the Neighbourhood, by such as

knew him ; he often looked with a *pitiful* Eye towards the Poor of all Sorts, and did administer unto the Wants of many ; he was one that delighted in *Justice*, and hated wrong Things ; and although the Lord blessed him many Ways, yet was not his Mind lifted up thereby, but continued unto the End an humble-minded Man.

HE was often sorely afflicted in Body, yet frequently travelled to visit Friends in much outward Pain : In his last Journey, in *England*, which was about ten Months ; he endured much bodily Weakness, which continued upon him to his End, for he went no more abroad, only to our own Meeting, and twice to the Half-Years Meeting in *Dublin* : And though his Pain was great at Times, yet he went to Meetings as long as he was able : It was often afflicting unto me, to think of being left behind ; but what shall I say ? but that the Lord hath done it, *He hath given and taken away* ; may my Soul be so preserved, in a living Sense of his Goodness, that I may praise his Name, while I live in this *frail Tabernacle* of Clay, and be fitted for my final Change, and lay down my *Head in Peace*, is what my Soul most desires.

AND now I can say, that the Lord hath brought my Mind into *Quietness* and *Contentment*, with my Condition, and with what

what he hath done, stedfastly believing, that he hath removed my *dear Husband* in his Mercy and Favour, and mercifully received his Soul into his *Everlasting Kingdom* ; and shall conclude this my Testimony, with fervent Desires in my Heart unto the Lord God Almighty, that he may, for his Work's-Sake, favour his Church and People with a *plentiful Spring* of a *Living Ministry*, and touch the Tongues of many of our Youth, with a live Coal from his Holy Altar, that many may be willing to run his Errand, and be serviceable in his Hand, as were many of the Generation, which he hath removed from us.

Mary Wilson.

The Testimony of Thomas Wilson's Children, concerning their dear deceased Father.

WE find our selves concerned to give this short Testimony concerning our dear Father, whom the Lord hath been pleased by Death to remove from us, having no small Share in the Loss of him, he being so *tender* and *affectionate* a Parent to us ; and we can truly say, his Concern and Care was very great for our Growth and Preservation in the blessed Truth, and that we might be preserved out of hurtful Things ; and also (in a particular Manner) that as we grew in Years we might grow in that Sense and Knowledge of the *Holy Truth*, which we are sure was pretious to him : He was often concerned in a solid, tender Frame of Spirit to advise, counsel and instruct us to *seek inwardly to know the Lord for our selves, and the Work of Truth in our own Hearts, that would lead us to walk blameless and in great Humility before him ; saying, That was the Way to obtain the Blessing.* And as he was thus concerned for our Good, so we are sensible his *servent Desires, Prayers and Supplications*, were secretly to the Lord on our Account

Account, that *he might be pleased to bless and favour us with an Increase of true Wisdom and Knowledge in the Holy Truth*, and we have good Cause to believe, that the Lord was graciously pleased (in some Degree) to hear and answer his Requests, in that he hath in tender Mercy and loving Kindness visited our Souls with a Sense of his divine Goodness, which we fervently desire may grow and increase in and amongst us.

AND may further add, that we have great Reason, with thankful Hearts to bless the Lord on his Account, who made him so great a Blessing to us ; and not to us only, but to many more that had a *sensible* Knowledge of him, and of his diligent Care and Counsel, that greatly tended to the *Good of Souls* ; which, in the *Love* of God, so prevailed in his Heart, that he was made willing to spend and be spent in that Work and Service whereunto he was called, being a *faithful* Labourer in God's Vineyard, that so Truth and Righteousness might increase on the Earth ; not accounting any fading and transitory Enjoyment too near or dear to part with for Christ and the Gospel's Sake : And much delighted to see the Youth and Off-spring of Friends grow up in a *living sensible* Concern for the Truth ; and that Elders might be good Examples

B 4

and

and Patterns in the Church, which was his Care to be found in the Practice of.

WE could say much more concerning him, but rather choose to be *brief*, referring to other Testimonies given, with Respect to his *Labours, Travels, and Services* for the Truth; and shall conclude this our Testimony, with sincere Desires, that the Lord may so favour us, through his *Infinite Goodness* and *Divine Assistance*, that we may thereby be enabled to run that blessed Race that is set before us, so as to obtain the Blessing while here, and the Crown of Eternal Life that is laid up for the Righteous, when Time to us in this World will be no more.

*Thomas Wilson,
Benjamin Wilson.*

Thornwell, the
First of the Third
Month, 1727.

*The Testimony of Friends of
Coldbeck Monthly-Meeting,
in Cumberland, concerning our
dear Friend THOMAS WILSON
deceased, who was a Member
of the said Meeting for some
Time in his young Years:*

THIS *worthy* Man, was one whom it pleased the Lord to call out of the broad Way and Vanities of the World, and make acquainted with the Way of his *blessed unchangeable Truth*, after having known many Days and Nights of Lamentation, Mourning and Sorrow for *mis-spent* Time, that it might be redeemed, and to be acquainted with his *Saviour, Jesus Christ*; who, in due Time, appeared by *his Spirit*, to the opening of his Heart and enlarging his Understanding in those Things relating to the Way of Peace and Salvation; and as he abode under the Cross, it pleased the *Almighty* to make manifest unto him, that he was a chosen Vessel (or Instrument) for his Service, to preach the Gospel, and declare unto others, what *great and good* Things the Lord had done for his Soul: Thus being sensible
of

of the Lord's Requirings, he gave up in Obedience thereunto, and being largely endued and qualified by the Holy Spirit, became an *able* Minister, and *faithful* Labourer in the Lord's Vineyard, *Sound*, *Powerful* and *Reaching* in Doctrine, with Plainness of Speech (not glossed with human Wisdom) very *zealous* and *servent* in Prayer, greatly to the Comfort and Edification of the Church: Likewise his *godly* Example in Life, Conversation, *great* Humility and Self-denyal, much adorned his Ministry: He travelled often in Truth's Service, both in visiting the Meetings adjacent, and several other Parts of this Nation, from whence we have had very good and comfortable Accounts of his Service, and Reception amongst *faithful* Friends.

HE also travelled in other Nations, as *Scotland*, *Ireland*, and many Parts of *America*, where divers were convinced by him, and joined with Friends in the Profession of *Truth*. In process of Time, he was married to a Friend of our said Meeting, and soon after removed himself and Wife into *Ireland*, having Prospect of a suitable Settlement there, and the Unity of Friends therein; and being preserved in Faithfulness to the Lord, and zealous for the Promotion of his Truth, he was pleased abundantly to bless him, both *Spiritually* and *Temporally*,
and

and we understanding his Service to have been great in that Nation, and not doubting but large Accounts thereof may be given by Friends there, we refer thereunto for an Account of the remaining Part of his *Life, Labours, Travels and Services, &c.* not intending to be large on this Subject, well knowing that all which can be said, will add nothing to the *happy* State of the Deceased, but that the *Memory of the Just may remain amongst the Righteous*, and his Footsteps be as *Way-marks* to succeeding Generations, is the End of our giving this short Testimony concerning this our *dear and worthy* Friend. Signed on Behalf, and by Order of our Monthly-Meeting, held at *Wood-Hall*, the Twentieth of the Second Month, 1726,

Joseph Peacock,
Thomas Lamb,
William Scott,
John Sowerby,
Robert Gill,
Jacob Nicholson,
John Scott,

William Greenup,
John Scott,
Thomas Scott,
George Bewley,
Benjamin Bewley,
Samuel Peacock.

An Abstract of a Testimony given and sent by Friends of Virginia, concerning Thomas Wilson deceased, to which somewhat is since added by Joseph Jordan, a Friend of that Place, now in Dublin, the Twenty seventh of the Twelfth Month, 1726-7.

AMONG the many faithful Labourers, which the great Lord of the *Heavenly Harvest* has been pleased to send from far, with his Word and Testimony, to visit his People in this Colony, our worthy Friend, *Thomas Wilson*, was one *Eminently* serviceable in his *Ministerial* Capacity, being made *Instrumental* to convince some of the Way of Truth, and also to edifie and comfort many, with the Word of the Gospel, which is a Word of Peace and Consolation, as was very manifest by the Preaching of this *pretious* Servant of Christ, in whom it dwelt richly.

SOME of us knew him in his first Visit to *Virginia*, in Company of our dear Friend and Elder, *James Dickenson*, which was in the Year 1690, or 1691, when Friends here were persecuted, and their Meetings sometimes disturbed by *ill disposed* and *ignorant Men*; also those who entertained a Meeting, were liable to a Fine, which affrighted some *weak*, though *well-minded* People; one of which

which had given our said Friends Liberty to have a Meeting in his House, but upon the Threats of the Sheriff, was discouraged, as we understood, and the Meeting was held in an Orchard, where a Person of Note received the Truth, by the *powerful* Testimony born by our dear Friend (*Thomas*) to the *one necessary and saving* Baptism, which is the Baptism of Christ, by *his Spirit*. So after the Meeting ended, he who had thus joined in with the Visitation of God through his Servant, took him and Companion home to his House, and kindly entertained them, notwithstanding the Law, which was then severe.

MUCH might be said of this *first* Visit of our dear Friend; but concluding that our Friend, *James Dickenson*, will be more particular and large in his Testimony thereof, we shall *proceed* to some Account of the *last* Visit *Thomas* gave us, which was in the Year 1714, when, notwithstanding his advanced Age, he was *lively* and *strong* in the Word of Faith, and preached it with much *Power* and *Demonstration*, to our great Comfort and Encouragement: He sometimes spake *Propphetically* in our Meetings concerning the Prosperity of Truth, Part whereof we incline to commemorate; when after he had put us in mind of the many Visits we had been favoured with by *Ministers* sent from *Europe*,
who

who had been instrumental to gather, and settle Meetings in *America*, he told us, *The Lord would raise up and qualifie many amongst our selves, to declare the Word of his Salvation, which is measurably fulfilled: He also said, That many great Men, and many young Men, should bow to the Truth in our Wilderness-Country; or to that Effect, which we humbly hope will be brought about in Time, and that the Church of Christ will increase, and be more and more extensive in this Part of the World.*

THIS Man of God also assured us, in the the Word of Prophecy, *That Way would be made for the spreading of Truth in the Pope's Dominions; and that the Feet of many from Great Britain should be turned that Way, some of whom should seal their Testimonies with their Blood; in the declaring of which, and much more (omitted for Brevity's Sake) great Tenderneſs appeared in him, through the Virtue and Power of the Divine Anointing, in which his Understanding was very bright: We have Cause to magnify the Lord our God, for sending this his approved Minister amongst us, and for the many profitable and very memorable Opportunities we had with him; the Account of whose Decease affected our Minds with Sorrow, by Reason of the Church's Loss, especially in Ireland, where he sojourned, and where*
his

his Removal out of this Life is doubtless lamented by the *Faithful*, who had so often and largely been refreshed and edified by his Labours of Love, in the Gift of the Ministry.

To conclude, we have this Testimony to bear, touching the Behaviour and Conversation of our said Friend, when with us; That it was the Confirmation of his Doctrine, being the Practice of that Holy Religion he taught, with great Sincerity and Success: And spending the Time of his sojourning on Earth in Fear, was preserved to antient Years; and now having finished his Day and Testimony, he rests from his Labours, and his Works follow him. Signed on Behalf of Friends in *Virginia*, the Fourteenth of the Fifth Month, 1726, by

John Porter,
Samuel Sebrell,
Robert Jordan,

John Small,
Gerard Robert Ellifon,
Nathan Newby.

A Testimony concerning our deceased Friend Thomas Wilson, from the Yearly-Meeting held at Burlington for Pensilvania and the Jerseys, the Eighteenth Day of the Seventh Month, 1728.

OUR late Worthy Friend THOMAS WILSON, twice visited *America*, the first Time was about the Year 1691, and the last about the Year 1713, each Time accompanied by our Esteemed Friend *James Dickenson*, both Visits were serviceable and acceptable, but the former more particularly so, inasmuch as it happened at a Juncture when many were staggering in their Principles, occasion'd by the Opposition and Separation made by one *George Keith*, a Man who had been of some Note amongst Friends, a Writer of many Books, of Reputation for Learning, and appearing as a Minister, whose peevish Disposition, Pride of Heart, and wrong Spirit, soon appeared to faithful Friends, and those he called a Party against him, and upon the Arrival
of

of THOMAS and JAMES, endeavoured by fawning and soothing Ways to gain them, who as Strangers and Worthy Friends, might otherwise be a Weight against him; but it was to little Purpose, our said deceased Friend soon perceived the Spirit and Design of the Man, and the evil Tendancy of that Separation, and stood faithfully in his Testimony against it, to the Re-establishing many, and greatly to the Comfort of honest Hearted Friends, who mourned in those Times of Tryal and Diffolation; nor was our said Friend without a Sight of the Down-fal of that perverse Spirit, as the Event discovered, but at Times boldly declared it, and it soon after came to pass. But enough of this, which had been improperly mentioned here, could it well have been avoided, when we were calling to Mind the Service and Labour of Love of our late Friend, to whom we now return.

His Testimony was Powerful and Perswasive, and a lively Zeal mixed with Love attended it, as he was a Minister of the Gospel and Truth of our Lord Jesus, he was manifestly supported and enabled by him in that Work; not soothing or daubing with any. His Zeal against Hypocrisy and Immorality was eminent, and his Encouragement to Sobriety,

C

Sincerity,

Sincerity and holy Living, very remarkable: He spared not himself in hard Travels, scarcely at any Time did he indulge himself in so much Rest and Ease as his Body required. He was exemplary in Life, abstineous and temperate, cautious of giving just Offence to any, not buisy beyond his Calling, and in a Word, a bright Example to those who may follow him in the same good Work.

*Read, approved and ordered to be Signed on
Behalf of the said Meeting, by*

Isaac Norris,

Clerk of the said Meeting.

James

James Dickenson's *Testimony, concerning his Friend and Companion, in the Work of the Gospel, Thomas Wilson deceased.*

B E I N G

A Testimony to the Sufficiency of the Lord's Power, and Work thereof, as it is revealed in the Hearts of the Children of Men, in this Age of the World (as well as in former Ages) unto all who have their Minds turned to the *Light* of the Lord *Jesus Christ*, so as to believe and walk therein, these come to have Fellowship one with another, and know the *Blood of Jesus Christ* to *cleanse them from Unrighteousness*, and are fitted for the Service of God; one of which, was this my *dear Friend and Companion, Thomas Wilson*.

THE first Time I was acquainted with him, was in the Year 1682, when he had the Motion of the Lord's Power upon him to preach the *Everlasting Gospel* in the Nation of *England*, he being at our Week-day-Meeting at *Pardsey*, where his Mouth was opened in a *powerful Testimony*, to the tending of many Hearts,

and the Meeting was brought under a *deep Baptism of one Spirit into one Body, and drank into one Spirit*; after which, he soon took Shipping for *Ireland*, and I having a Concern upon me to go into that Nation, hastned after him, where we found it our Place to Travel together, (as doth appear in his Journal) the Power of the Lord was wonderfully with him, and made him as a *Cloud folded*, full of Rain, carried by the Breath of the *Almighty*, to water the Ground: He had great Service while I was with him, and several were convinced by him.

IN the Year 1683, he visited several Counties in the *North of England*, it being a Time of great Persecution, and the Lord's Power was wonderfully manifested for our Help and Preservation. Some Officers came to *Kendal*, where *Thomas* was then Declaring the Way of Life and Salvation, in the mighty Power of God, so that the Testimony of Truth was set over all; and though they pulled him out of the Door, yet had not Power to take him away with them, but let him return in again, and we kept the Meeting in the Authority of the Lord's Power, until we found Freedom to conclude it in a Sense of the *Love of God*, with Thanksgiving unto Him.

I N the Year 1684, we travelled together through many Counties in *England*, and through *Wales*; in which Journey he had great Service, the Lord made him as a *Flame of Fire* against Sin and Wickedness, and often as a *Cloud full of Rain*, to comfort the Afflicted: We met with no Informer in this Journey, till we came into *South-Wales*, at *Red-stone*, (as may be seen in his Journal) where they endeavoured to break up our Meeting, and could not; but (as we heard afterward) the Friends of that Meeting were very largely fined, though the Distress was prevented by Means of moderate Justices, after the Death of King *Charles the Second*.

A N D when the said Informer came also to *Haverford-West* with a Justice to assist him, the Power of the Lord was so *Eminently* with *Thomas*, in his Testimony, that the Justice said, *If these be the QUAKERS, I never heard the like, let them alone.* In the Time of this his Travel (or Journey) many were convinced, and turned to the Lord's Teaching: He also travelled in the Year 1688, through the *South and West Parts of England*, wherein the Lord supported him by his Heavenly Power, still adding a Blessing to his Labours.

IN the Year 1691, we entred upon our long Voyage to *America*, taking Shipping at *London* for *Barbadoes*, (and the Lord shewed us Things to come) it being a Time of War between FRANCE and ENGLAND : It was shewed him, we should meet with the *French* Fleet, which we did : and it was an Exercise to us, but our Cries and Tears being poured forth to the Lord, He stretched out his Arm for our Help, and wonderfully delivered us, by sending a great Fog (or Mist) which blinded the Eyes of our Enemies, they took all the Fleet, except the Ship we were in, and other two : My Companion had been exercised three Days in *Prayer* and *Fasting*, that we might be preserved, and the Lord heard his Prayers, and restrained the Hands of wicked Men ; so that all those on *Board* were made to confess it was a *miraculous* Deliverance ; and even in the Time of Tryal, we felt the Lord's living Presence wonderfully with us, to the melting of our Hearts, and *strengthening* our Faith, in the Sufficiency of his Power, that is over all : After which, on a First Day of the Week, the Company of the other two Ships, came aboard the Ship we were in, and we had a large Meeting, wherein the *Everlasting Gospel of Life and Salvation* was declared amongst them

them, and they were made to acknowledge it was the Truth.

W H E N we came into the Latitude of *Barbadoes*, we met with another Tryal, in being chased by a *Man of War*, but our Eye was to the Lord: The Company concluded to fight him, and made Preparation for it, having their Places ordered them where they should be; but the Captain (knowing it was Matter of Conscience to us) was civil, and bad us go to the Doctor if we pleased; at which the Passengers were very angry, saying, *We deserved to be shot to Death*: We told them, *C H R I S T's Kingdom is not of this World, and therefore his Servants cannot fight*: But seeing the Captain was so kind as to give us Liberty of chusing our Places, we would be on the Quarter-Deck with him, which greatly confounded those who were so much against us, and gave us an Opportunity to set the Testimony of Truth over them. It proved to be an *English Man of War*.

W E landed in *Barbadoes* the Twenty-fourth of the Sixth Month, where my said Companion had great Service for the Lord, many Hearts being tendred under his Testimony, and several convinced: His Labours were also great in *New-England, Rhode-Island, Long-Island, East and West*

West-Jersey, Pensilvania, Maryland, Virginia, Carolina, Antego and Mevis, where many were convinced by him, in some of which Places he passed through many Perils, by Sea and Land, lodging out in the Woods in Winter-Season; and the greatest of all, was *False Brethren*, but the Lord's Power supported him over all.

WHEN we were clear of *America*, we took Shipping at *Mevis*, the Twenty Sixth of the Twelfth Month, and landed at the *Highlands of Scotland*, the Fifteenth of the Second Month 1693, and thence returned into *Cumberland*, being filled with Thankfulness to the Lord, for his wonderful Deliverances; and though we went forth weeping, bearing pretious Seed, we returned rejoicing, with Sheaves in our Bosoms, and afterwards travelled together up to *London*, where we met with Friends from most Parts of the Nation, who were glad to see us, and the Lord's Power was still made manifest for our Help in his Service, blessed be his Holy Name for ever; we being sensible, that *without Christ we could do nothing, he wrought all for us, and in us, and strengthened our Faith in the Sufficiency of his Power*: In which Faith, this my said Friend lived, and went through great Tribulation, and I doubt not is entred into Rest: Our Fellowship

lowship was great, and the Lord made us one, both in Tribulation and Joy, being bound up together in the Bond of Love.

IN the Year 1713, we took our second Voyage together for *America*, and the Lord made Way for us, both *inwardly* and *outwardly*, and preserved us near to himself, and one to another, we having nothing in our Eye, but the Honour of his Name, and Good of Mankind : And I know there was not any Thing more delightful to my dear Companion, than to be under the Influence of God's *Holy Spirit*, wherewith he was often filled, not only for his own Good, but the Good of others, he having a Dispensation of the Everlasting Gospel committed to him of God, which he preached *freely*, and it was his Care to keep it without Charge ; and though he had a large Gift, beyond many, yet was glad of the least Child, who spake from the Motion of God's Spirit, he having learned to cast down his Crown *at the Feet of the Lamb*, for whose Exaltation he was given up to spend, and be spent : He had great Service in this last Visit in *America*, and was greatly comforted in seeing the Fruit of his former Labours, and those who had been convinced by him, walking in the *Light of the Lord Jesus Christ*.

I might say much more of my own Knowledge, concerning his *Great, Faithful and Diligent Labours* in the Work of the Gospel, (of which a small Account is given in his Journal) yet what I have said, is not to attribute any Thing but to the Lord's Power, (which wrought effectually in him, and whereof he was a faithful Witness) to whom be Glory for ever, *Amen.*

James Dickenson.

*The Testimony of George Marke,
concerning our dear Friend Tho-
mas Wilson deceased.*

I Had some Knowledge of him before he was convinced of the *Blessed Truth*, whereof he afterward became an *able Minister*; in which Time of my first Acquaintance with him he was *light and airy* in Conversation, much given to *Sporting and Jesting*, having an Inclination (thereby) to make People laugh and be merry, as he then called it; but in a little Time after, the Lord was pleased to visit him, and break his Rest, giving him a Sense of the Vanity, and unprofitable Way of Living, wherein he then seemed to have a Life; and in a short Time, a very great Change was wrought in him, all his *Mirth* was turned into *Mourning*, and his *Laughter* into *Lamentation*; then *solitary Places* became his *Resort*, and the Lord having in some Measure opened his Understanding, he was earnestly concerned to seek for a Saviour, and zealous in going constantly to hear the *Priests*, and some other Professors, and would bring a great deal of what he had heard home with him, repeating it over, as willing to feed a little upon it; which proving like *Husks*, no *solid Food*

to a *seeking languishing Soul*, he came gradually to be made sensible by the Glimpse of that *Gospel Light*, shining in his own Conscience, that all the *Performances* he could attain to in that State, being *empty* and *fruitless*, brought no *lasting Peace* unto him; so in a while he left hearing the *Priests*, and frequented *Friends-Meetings*; and the Lord in his own Time, was pleased further to visit him, whereby he was tendred and broken at Times, scarcely able to contain himself under the great Exercise of Spirit that was upon him; but the Lord who had *wounded*, was pleased in due Season, to pour *healing Oil* into his afflicted Soul, to the comforting and strengthening of his inward Man, so that he had a few Words sometimes in the Meeting; his Appearance therein, was in *great Dread* and *Fear*, and his Words *piercing*, being attended with a *Divine Authority*, and several were convinced by him in the early Time of his Ministry: One Instance I may relate; he was concerned in Testimony at the Burial of a Friend that belonged to our Meeting at *Mosedale*, the Burying Place being near my House, and four of my Servants (not of our Persuasion) who were at Work a little Distance off, hearing the Sound of his Voice, left their Work, and drew near to hear him, where they were so reached by his Testimony, that

that, to the best of my Remembrance, they never went any more to hear a *Priest*, but were all convinced, and came amongst Friends.

He was one whom the Lord was pleased to bring through the *Furnace* of Affliction, and make a chosen Vessel for his Use and Service, being soon called to travel abroad in the Work of the Ministry ; so that his outward Settlement, or Place of Abode, was little more amongst us ; but this I may say, (I believe with many more) that when it pleased the Lord to cast his Lot amongst us, we pertook of his Service which the Lord concerned him in, with great Satisfaction, Comfort and Confirmation in the blessed Truth.

So shall conclude with my firm Persuasion concerning him, that he was one of the *Valiants* of *Israel*, who hath done his Days Work *carefully*, and is entred into that Rest prepared of the Father, for the *Faithful*, and though he is removed, yet his *Memory* will live amongst us.

Mosedale in Cumber-
land, the 28th of the
Third Month, 1726.

George Marke.

The Testimony of Thomas Priestman, concerning his dear Friend Thomas Wilfon deceased.

TH A T the Lord our God, who is the *Father of Mercies*, hath in this Day (as in former Ages) visited a People, with the *Day-springing from on high*, is signally manifested and experienced, and that he fails not to answer the Desire and Breathings of that Soul which feels its Want of him, and seeks Him in Sincerity, however bewildred at Times, not knowing where to find Him, whom it seeks after, is evident, by His gracious Visitation of this our *dear Friend*, THOMAS WILSON, who, I believe, did sincerely seek after the Knowledge of the TRUTH; (that he might not be deceived) and though his Exercise of Spirit was *great*, with *strong* Cries and Groans that could not be uttered in Words; yet the Lord, who has said, *Call upon me in the Time of Trouble, and I will bear and deliver Thee*, answered the Desire of his long *mournful and distressed* Soul.

I remember one Time at a Meeting at *Wood-Hall*, a Friend there warned the People, and said, it was a Day of Visitation to some in that Place ; and *Thomas Wilson* was wonderfully broken in Spirit, in a lamentable Manner, (as at some other Times) until it pleased the Lord to *reveal his Son in him*, and give him an Understanding of what he should do, which, for a Season, he was unwilling to give up unto ; but the Lord's Power prevailed, and made him willing to deny himself, and obey the Lord, in declaring the *Word of Life*, (as required) and which often sprang through him, to the Refreshing and Comforting of the *Church of Christ*, and Convincement of several ; also many who had travelled and been afflicted in Spirit with him, that he might be preserved and brought through to the Praise of God, were made glad, he often having a Word in Season from the Lord, to speak in great Love and Tenderness to tribulated Souls, remembering he had been afflicted, and not comforted for a Time.

MUCH in Truth might be said on the Behalf of this our Friend and Brother, of whom I had many Times a *feeling* Sense while amongst us ; but need not make any Apology for him, whose Works and Labours of Love for God, and his People, declare aloud for him, (*whereby he being dead, yet speaketh,*)
He

He is fresh in the Remembrance of many of us, and the Dealings of God with him, who raised him from a *low* Degree, and made him an *Able Minister* of the Gospel, to turn People to the Knowledge and Obedience of the Truth in themselves.

Thomas Priestman.

Dearudding the 2cth
of the Second Month
1726.

A Brief
ACCOUNT
OF THE
LIFE and TRAVELS, &c.
OF
Thomas Wilson.

I Was born in *Soulby*, in the Parish of *Daker*, and County of *Cumberland*; my Parents Names were *Edward* and *Ann Wilson*, who brought me up in the Profession of the *Church* of *England*, and taught me the Catechism, having been Sprinkled, or Baptized in my Infancy, according to the Manner of that Church: While I was a Youth, I had great Hungrings and Thirstings in my Heart after Righteousness, and the true Knowledge of the *Living God*, and of his Son *Jesus Christ*,

in which Time I went with great Diligence to hear the Priests ; and when there, did carefully mind what was spoken : And when I heard of a Priest that was noted for a good Man, and preached two Sermons in one Day, I went from our own Parish, after the Forenoon-Sermon, eight Miles on Foot to hear an Afternoon-Sermon ; and the more I sought to hear, my inward Hunger and Thirst more encreased, so that I was sensible of great Poverty of Spirit ; and in the Time of singing Psalms, a Thoughtfulness came into my Heart, that Men should be made *Holy*, before they could *rightly sing* to the Praise and Glory of God ; and my Mouth was stopped from singing with them, through a godly Sorrow that was in my Heart, with secret Cries and humble Prayers to the *Living Lord God* of Heaven and Earth, for the Knowledge of the Way of Salvation ; but being yet in the Wilderness of Men's Doctrines, Creeds, Articles, and outward Forms, could not find true Peace in Conscience, nor see any bright Beams of Salvation, in which State I travelled in great godly Sorrow, having Religious Seekings in my Heart ; and being weary of the heavy Load of Sin, as also the Doctrines and Worship of Men's-making, my Mind was much inclined to dispute about Religion with

with all Sorts of Professors that I met with, yet still could not meet with (or find) inward Peace of Conscience; but many Texts of *Holy Scripture* were opened to my Understanding, so that I began to see what was not of Faith, was Sin, even in Points of Worship, and pretended Service to the *great God*, remembering the Saying of our blessed Lord and Saviour Jesus Christ, to the *Scribes and Pharisees* formerly, (*Ye Hypocrites, well did Esaias prophesy of you, saying, This People draweth nigh unto me with their Mouth, and honoureth me with their Lips; but their Heart is far from me. But in Vain they do worship me, teaching for Doctrines the Commandments of Men.*) Mat. xv. 7, 8, 9.

Thus being made sensible, that too many of the Doctrines of the Church wherein I was educated, were Precepts of Men's-making, and that our *Blessed Lord and Heavenly Saviour* had said to the Woman of Samaria, at Jacob's Well, *The Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth.* Joh. iv. 23, 24. This Worship in the *Renewings* of the *Holy Ghost*, and not in the *Oldness* of the *Letter*, I greatly longed

to know, but could not find it, neither could any Priest I conversed with, tell me how or where to find it: But after long Travel of Spirit, and great Concern of Soul, the Lord was graciously pleased to make me sensible, that *what was to be known of God, was manifested in Man*; about which Time I went into an *Evening-Meeting* of the People called QUAKERS, with strong Desires in my Mind to the Lord, that if it was the True Way of Salvation which the QUAKERS preached, I might have some inward Feeling (and Testimony thereof) by the blessed Word in my own Heart; and after sitting some Time in Silence, a Friend began to speak, Directing and Exhorting to *an inward Waiting upon the Lord in Faith, to receive Power from Him over every unclean Thought, &c. by which Heavenly Power they might glorify and praise the Holy Name of the Lord, through the Ability of his own free Gift.*

THIS I understood to be his Holy Word of Grace, which the true Apostles of our Dear Lord and Blessed Saviour, Jesus Christ preached, and turned the Minds of People unto, and then I felt my Soul much in Love therewith; and smiting upon my Breast, said in my Heart, *This is what I greatly wanted*; that is, Power against every vain Thought, and idle
Word

Word, (being Things that troubled me) the Lord's Power arose in the Meeting, and fell mightily upon me, to the breaking and tendring of my Heart, and a *glorious* Time it was, as the *mighty* Day of the Lord ; so that great Fear, Trembling and Shaking seized me, insomuch that the Table whereon I leaned, and Friend fate was shaken: Thus being sensible in some Measure of the glorious Name and Power of the *Lord Jesus*, I was full of inward Cries (to this Effect) *O Lord ! create in me a clean Heart ;* for I saw the old one was not clean, and that I had been Kissing the *Letter*, but not the *Son*, as advised by the *Holy Scripture*, which saith, *Kiss the Son, lest he be angry*, &c.

AND now was a Time of the Lord's first Anger because of Sin, he having shewed me all Things that ever I had done, and condemning the Evil ; so I was made willing to love and dwell under his Righteous Judgments, being truly convinced, that was the Way to come unto the *Mercy-Seat* ; and then it was upon my Mind, that I must cease from all the Doctrines of Men, Will-Worship, hearing the Priests, and repeating their Sermons, which I had delighted in, and was in the Practice of, as *Religious Duties* ; it being made plain

to me, that I should turn from them, and mind the Gift which was in me, and sit down among Friends in their Silent-Meetings, to wait upon the Lord in Retirement of Mind, for his Heavenly Teachings and Holy Leadings, in the Performance of which *Inward, Divine, and Heavenly* Worship, the great Power of God did wonderfully break in among us, and many young *People* were convinced of the inward Work of God, and turned to the Lord with all their Hearts: The Meeting in general, became very Tender and Heavenly-Minded, and Friends had great Love one to another, the *Heart-melting Power* of the Lord being much felt and inwardly revealed, when no Words were spoken by either Man or Woman: In this State we travelled in the Silence of all Flesh, in which Times the Lord often renewed our Strength in the *inward Man*, so that we knew and experienced what the Apostle exhorteth the Primitive Christians unto, (even) *Christ to dwell in us by Faith*, and the *Renewings of the Holy Ghost* encreased, and were shed on us abundantly in our Meeting, whereby some were so filled, that they were concerned to declare and preach the Things of the Kingdom of God, and what he had done for their

Souls:

Souls : One of the first that came forth in Prayer and Supplication to the Lord, was *William Greenup*, and I was the next, that came forth there in a Testimony for the Lord, which was in very great Fear and much Trembling, the *Word of the Lord*, in and through me, was as a *devouring Fire*, burning against all Sin and Iniquity ; and the Lord made us cry aloud to turn People from all vain Worships, to the *Living God*, that is a *Holy Spirit* ; and the *pretious Life* of Jesus broke in wonderfully amongst us, so that we felt Drawings to visit other Meetings in the Country, wherein the Lord's *Heavenly Power* was plentifully enjoyed amongst us, and several convinced of the Truth, who turned to the Lord with all their Hearts, and joined with Friends ; particularly in our own Meeting, whereby it was enlarged, I was often very much affected in feeling the Love and Power of God break through the whole Meeting ; and (many such *Heavenly Meetings* we had, and the *Word of the Testimony*, in the Lord's Ministers encreased amongst us) I then found further Drawings to other *Counties*, and visited the Meetings of Friends in *Lancashire* and *Westmorland*.

In the Year 1682, it was upon me from the Lord, in a Divine Opening to visit

Friends in some Parts of *Ireland*, I took Shipping at *Workington*, and landed at *Dublin*, where I was altogether a Stranger, but after I had staid a Meeting amongst Friends, they enquired which Way I intended to go ; I told them, I had a Desire to go see some Friends that dwelt between the *West* and *North* ; a Friend answered, he did think there was no such Place inhabited by Friends, (or to that Effect) but if I would see Friends, I must go *North* or *South*, which brought great Trouble upon my Mind, and I became very low in Spirit, questioning in my self, whether I was not mistaken in that which I thought was the Lord's powerful Opening in my Heart, shewing me both the Place and People, and wherein I thought I had the *Mind* of Christ, in the *Holy Vision* of Life, and the Cries of my Heart were great unto the Lord (in Secret) why I was mistaken, but after some Time, a living Hope sprung in me, that I was not mistaken, and that the Friends lay, (or inhabited) as I had seen.

A Friend, named *Abraham Fuller*, spoke kindly to me, and said, he lived near the Middle of *Ireland*, and if I would go with him, we might get a Meeting amongst Friends at *Edenderry*, and in the Way I had much Peace in going with him : We had

had a blessed Meeting with Friends at *Edenderry*; and next Day travelling towards *Lebinche*, where he dwelt, he asked me if I understood the Compass, I told him no, and that I had not seen any Compass in all my Life-time, but that in the Ship wherein I came to DUBLIN: He was then very cheerful, and lovingly said, he remember'd that I had said in DUBLIN, I would go between the *West* and *North*, which now, said he, I see is true, for we go even as thou then said; at which I was truly thankful to the Lord, who never fails to be *Gracious*, and his blessed Word is *Infallible*: For then I (like *Samuel*) knew it was the Word of the Lord that called me into his Work and Service, and shewed me these Things before I went from Home: We came cheerfully on our Way, until we got to *Lebinche*, and thence to the *Moate*, where we had a blessed Heavenly Meeting; so to *Mountmelick*, and had a Meeting there, and thence to *James Hutchinson's*, and from thence to the Province-Meeting at *Castledermot*.

THIS *Province-Meeting* was large, and divers able Friends in the Ministry were there; but I was very low in my Mind, and did not go up into the Gallery, but sat down a little within the Door, and
many

many People came in, so that the Place about where I sat was much thronged ; and it being a Time that the Rabble-sort of People were very rude : Several such were there that Day, and I being under great Exercise of Spirit, the *Powerful Word* of the *Lord* filled my Heart, so I stood up and preached the Gospel in the *Demonstration of the Spirit and Power*, that was upon me ; the rude Rabble were astonished, and became very quiet, and the *Lord's* Heavenly Power did shine forth gloriously, under a weighty Sense whereof the Meeting held and concluded : This Meeting brought me into great Acquaintance with Friends, unto whom I had before been a Stranger, notwithstanding I understood afterwards they were sore afraid when I stood up, that my Appearance would have been very hurtful, but it proved otherwise, to their great Satisfaction.

AFTER this Meeting, I went into the County of *Wexford* and visited Friends, having several *Blessed Heavenly Meetings* with them in that County ; they were a *lowly, plain* People ; and from thence I came into the County of *Wicklown* ; some little Time after, the Motion of Life in me for Travelling ceased, and I durst then go no further, but returned back into the County

County of *Wexford*, and wrought Harvest-Work at *Lamb's-Town*, where *Robert Cuppage*, a Friend in the Ministry dwelt, who had a Concern to visit Friends in *Munster*, and would have taken me with him for a Companion ; but I told him I durst not go, because the Lord had taken away the Motion of Life from me, as to that Sense, and I must wait upon the Lord, to know his *Blessed Will* and *good Time* ; so I staid working.

IN a little Time after came *James Dickenson*, a young Man, from *Cumberland*, to visit Friends, with Intention to go into *Munster*, and then the Lord was pleased to open my Way to go with him ; and we being both very young, travelled together in true brotherly *Love*, great *Humility*, and godly *Fear* ; and the *Blessed Heavenly Power* of the Lord did often tender our Hearts in Meetings, as also the Hearts of many Friends, and we had a prosperous Journey in the Will of God : So I saw it was good to wait the Lord's Time in all Things ; and having travelled through *Leinster* and *Munster*, *James Dickenson* went Northward, but I was afraid of running before my true Guide, (because they who run and are not sent of God, can neither profit the People nor themselves) so I staid at Work in the City of *Waterford* about

about sixteen Weeks, and went from thence to *Dublin*, and staid the Half-Years Meeting there, which was large and very good; so took Shipping and landed at *Liverpool*, with my former Companion, *James Dickenson*; and though it was now a Time of great Persecution of Friends in *England*, it pleased the *Lord* to give us a peaceable and prosperous Journey through the Meetings of Friends all along in our Way to *Cumberland*.

IN a little Time after, I, with my dear Companion, *James Dickenson*, visited Friends in the two Counties of *Cumberland* and *Westmorland*: At *Kendal*, some Persons came to break up our Meeting, and began to pull our Friends; and in a very rude manner, took out my Companion: Then the *Word* of the *Lord* came mightily upon me, and I was made bold to stand up and preach the Everlasting Gospel amongst them all; the *Holy Power* of the *Lord* came mightily over the Hearts of Friends, and even the Opposers were made quiet a considerable Time; but after I had stood about an Hour, they came and pulled me to the Door; I asked for my Hat, and they said, *Give him his Hat, he does well to put it off when he preaches*. And after they had asked me many Questions, I asked one of them, *Whether he was a Believer in*
Jesus

Jesus Christ or not? He said, *He was, and also in the Apostles Doctrine.* Then I told him, he never read that either Christ or his Apostles, did enter into any Religious Assemblies, and disturb them as he did us (except *Paul* alias *Saul*) before he knew the *Lord Jesus*, for which Sin he afterward calls himself the Chief of Sinners ; so I bad him consider, and sat me down in the Meeting, all being very still, and in a little Time *James Dickenson* kneeled down to Prayer ; the *Lord's Heavenly Power* came over all, and the Meeting ended sweetly.

IN the Year 1684, I and my said Companion, travelled through *Lancashire* and *Cheeshire*, into *Wales*, and had many blessed Meetings both in *North* and *South-Wales*, in all which Way no Informer disturbed any of our Meetings, until we came to *Redstone* in *Pembrokeshire*, where a Constable, with a wicked Informer, and several other Persons came ; and as I preached the Word of the Lord to the People, the Informer laid rude Hands on me, and pulled me away ; I spoke to him mildly, desiring him to let me speak a few Words, and he did so : Likewise the Constable, and those with him, sat down, and staid about an Hour, in which Time I preached the Way of Salvation to them all ; after which,

which, *James Dickenson* kneeled down to Prayer, and the Informer came to pull him up from his Knees, but could not, he being in fervent Prayer to the Lord, so the Meeting ended in a sweet Feeling of the Lord's glorious Presence; *Thanksgiving be unto Him who lives for ever and ever. Amen.*

THE said Informer came and laid his Hands on me next, saying, *I must go with him; I asked, Whither? He said, Before a Justice: I asked for his Warrant; he answered, He was a Commission Officer, and that I had nothing to do to ask him for a Warrant: Friends told him, it was but a civil Question, at which he was very angry, but no Man then laid Hands on us to take us away, so we fell into some friendly Discourse, I was very pleasant, and easy in Spirit; and walking to and fro in Discourse, one of the Company said, I smiled, which they admired at, we being likely to go to Prison; I answered, That I came in the true Love of the Lord Jesus Christ to visit them, and had nothing but Love and good Will to them all; and turning to the Informer, said to him, If thou was in a Journey as we are, and any Man should ask thee to go with him before a Justice of the Peace, without the King's Justice's Warrant, thou would think it below thee, as a Man*

Man, to go so: This being mildly spoken to him, he gave a sudden Answer, saying, *To be sure he would;* then said I, *Consider our Case;* whereupon perceiving he had over-shot himself, he rode away and left us.

WE having appointed a Meeting to be next Day at *Haverfordwest*, went thither that Night, and next Morning to the Meeting; wherein after a little Time, the glorious Power of the Lord did shine, and that Text of Holy Scripture, viz. *Then said these Men, we shall not find any Occasion against this Daniel, except we find it against him, concerning the Law of his God.* Dan. vi. 5. And after they had prevailed with King *Darius* to sign a Decree, whereby *Daniel* might be ensnared in performing his Duty unto his God, this Righteous Man declined not his Duty, through Fear of suffering, but was very bold, as well as innocent, as appears in the Tenth Verse of the same Chapter, viz. *Now, when Daniel knew, that the Writing was signed, he went into his House; and his Windows being open, in his Chamber, toward Jerusalem, he kneeled upon his Knees, three Times a Day, and prayed, and gave Thanks before his God, as he did aforetime.* This Subject was preached to the People, as our Case, Men having nothing against us, but for Worshipping
the

the Lord God of *Daniel* in his Holy Spirit, according to the Institution of our blessed Lord and Saviour, above Sixteen Hundred Years ago; and that in this glorious Gospel-Time, we are to be very diligent and faithful to the *Lord*, to keep up our *Religious* Meetings, even in stormy Times of Persecution, referring to that of *Daniel*, who was blessed of the Lord for his Faithfulness; boldly declaring and affirming, that the *Lord*, whom we serve in the Gospel of his Son, will reward all his faithful Children and People, instancing many Proofs out of the *Holy Scriptures*. The afore said Informer, and several Priests, whereof his Brother was one, together with some of the Town-Officers, being at the outside of the House, and hearing these Gospel-Truths preached, were very sober, and staid a great while; then some of them said, *Let us pull them out of their Meeting*; but others said, *No, by no means*, for if this be the *Quakers* Doctrine, it is good and sound, we never heard the like, let them alone; so went away, and our Meeting ended in Prayer and Thanksgiving to the great Lord of Heaven and Earth, who is worthy for ever and ever.

THIS Informer fined Friends very much, but the Lord by one means or other, prevented their Goods from being taken away,
and

and lastly, by the Death of King *Charles* the Second: After which, no Informer troubled us in any Meeting where I came, though we had many Meetings to visit, as in *Glamorganshire, Herefordshire, Radnorshire, Montgomeryshire, Shropshire, and Flintshire*; in all which Meetings we had blessed sweet Waterings and a confirming Ministry, and Friends were glad in that the God of *Peace* had rebuked the Storm in those Parts. Now my Companion and I parted for the Service Sake; he went into *Ireland*, and I travelled *Northward*, and had a *prosperous* Journey through *Cheshire, Lancashire* and *Westmorland*.

FRIENDS at *Great Strickland*, not being suffered to meet in their usual Meeting-Place, met in the High-way before the Meeting-House-Door, and the Officers came when I was preaching the Word of the Lord, but were very sober, and did not break up our Meeting; from thence I came home, where my Mother and Family, with Friends and Neighbours, were very glad to see me safe returned, in that stormy Time.

AFTER some Stay at my outward Employ about Home, I found Drawings to visit Friends in *Northumberland, Bishoprick, and Yorkshire*, and had many blessed

E Meetings

Meetings mostly peaceable, though the Storm of Persecution was not yet fully ended, I went into *Warwickshire, Oxfordshire, and Oxford City*, where I heard the Scholars had been rude, and much abused Friends : I went into that City on a First Day Morning, in great Fear and Humility, being a Stranger to all Friends there, and set me down in a Corner of the Meeting-House : Friends sat by the Sides of the House, and left the middle empty for the Rabble ; (as I thought) we having sat a little Time, a Friend began to speak, and had spoken but a very few Words before the Scholars came in, in such Abundance, that I supposed they filled the middle Part of the House ; the Friend sat down as soon as they came in, and the Meeting being in Silence, they began to talk one to another, and spy out who would preach ; and seeing me like a Traveller, said, *That in the Corner*, looking rudely upon me ; and, thus talking one to another for some Time, the Word of the Lord was strong in my Heart to preach unto them ; but I was first to say, *Sit down, young Men, we shall be glad of your Company, so long as you are civil ;* which done, they all sat down, and began to listen earnestly what I would say ; I preached

preached the Way to the Kingdom of Heaven to be in *Jesus Christ, Regeneration,* and to be *Born again*; and that *Blessed Jesus* taught this Doctrine to *Nicodemus*, *Except a Man be born again, he cannot see the Kingdom of God.* John iii. 3. And though he was a Master (or Teacher in *Israel*), yet being carnally minded, he could not understand these Things; neither can any carnal minded Men now know the Things of God, for *no Man knoweth the Father but the Son, and he to whomsoever the Son will reveal him*: So those that preach against Revelation, they preach against the true Knowledge of the *Living God, and Life Eternal*; for our *Blessed Lord* said, *This is Life Eternal, that they might know Thee the only True God, and Jesus Christ whom thou hast sent.* And this was in and by the Spirit and Holy Gift of his *saving Grace that brings Salvation*, and so went on in preaching as it opened in me, the Scholars went away quietly, and the Meeting ended in Prayer to *Almighty God*.

I went from *Oxford* to *Higbwiccomb*, and so to the City of *London*, where I staid some Time, and had many blessed Meetings amongst Friends; several of which Meetings were held in the Streets, where Friends were kept out of their Meeting-Houses, and the *Lord's Holy Word* was preached

boldly in the Streets of that City : Friends were then a *lowly, humble minded* People, and the Honour of the *blessed Truth* was pretious to many.

FROM thence I travelled through some Counties, in the Way to *Norwich*, and had Meetings amongst Friends, and an honest Friend with me, that is, *Samuel Waldenfield*, who had the Way of Salvation to preach in the *Powerful Word of Life*: We had very large Meetings in *Norwich*, there being a great Openness in the People of that City, and many Parts of the County, to receive the Testimony of the Lord's Truth, it being a Time of Convincement ; from thence I travelled to *Lincolnshire* and *Yorkshire*, and so *Northward* to *Cumberland*, and had blessed Meetings amongst Friends.

AFTER I had settled some Time to my outward Employ in *Cumberland*, I went to Meetings up and down in that County, and was moved of the Lord to visit Friends in *Wales*, and thence to *Bristol*, having a very sincere Companion, *William Greenup*, We travelled together in great Unity, and had many Powerful meetings in divers Places, the Lord's *Heavenly Power* did mightily break and tender the Hearts of Friends ; and in the City of *Bristol*, they said, *We came in the same Power and Plainness*

ness that those Friends did, who were the first Instruments in turning them to God. It was a Time of great Humiliation and Thankfulness to the Lord, both in Friends and People, of whom some were convinced, and turned to God.

WE went from *Bristol* into *Wales* again, and staid some Time at *Haverfordwest*, and had many large and heavenly meetings; and thence took Shipping together for *Ireland*, and came to *Dublin*, where we were gladly received by Friends: And after having travelled through all, or most Parts of that Nation, where Friends inhabited; and had many blessed meetings, we came to the Half Years-Meeting at *Dublin*, where we parted, *William* went home, and I travelled again into the North Part of *Ireland*, and staid there some Time amongst Friends; so took Shipping at *Carrickfergus*, and landed in *Scotland*, and had some blessed heavenly meetings amongst Friends there: From whence I returned to *Cumberland*, the Place of my Nativity, where my Relations and Friends were glad to see me well, upon my Return, from so long a Journey, of about Nine Months Time. I staid here some Time, working at my Outward Employment, and was also at many blessed meetings in this County:

AFTER this Stay in *Cumberland*, I went thence with my dear Companion *James Dickenson*, into the *West* of *England*, in the Lord's Work and Service: We had a precious Journey, being filled with the *Holy Spirit*, to preach the *Word* of God; and meetings were now very large, many People came in to seek after the Lord's Truth, and much desired to hear the *Word*, the *strong Wind* of Persecution being ceased, so that there was a *great Calm*: we had glorious meetings, the Lord's *tendring*, *Heart-melting Power* greatly breaking through them: We visited the meetings in *Somersetshire*, *Devonshire*, *Cornwal*, and to the *Land's-End*, so returned Northward in great Peace, and visited Friends in *Gloucestershire*, and *Worcestershire*, and parted at *Coventry*; *James* went to *London*, but I travelled Northward, and visited many meetings, both of the *North* and *East* Counties; so went to *London*, in the Power of the *Holy Spirit*, and preached the Gospel of the Kingdom of Heaven: From thence I returned to *Cumberland*, where I staid diligently at Work for a Time, then took my Leave of Friends, in Order to enter upon a long Journey.

I first went into *Westmorland*, and thence into *Lancashire*, *Cheshire*, *North* and *South Wales*, and so to *Bristol*, *Somersetshire*,
Dorsetshire,

Dorsetshire, Hampshire, Surrey, and London, in which City I met with my dear Companion *James Dickenson*, and was exceeding glad to see him : We both having had a great Exercise in our Minds to visit the Lord's People in *America* ; and having Certificates on that Account from the respective monthly-meetings we belonged unto : We laid our Intentions before Friends at *London*, for their Concurrence, which they received very kindly, and approved of, believing that the Lord had called us to preach his Gospel in that Part of the World. But the Times seemed like to be very (dangerous and) stormy, the *French* being at War against *England*, had a great Fleet at Sea ; and while we were in *London*, the Rumour was, that the *French* Fleet lay about Thirty or Forty Leagues from the *Land's-End* of *England*, in the Way we should pass, which brought a very great Concern upon us, with many inward Seekings and Supplications to the Lord, if it was his blessed Will, that he might be pleased to preserve us : And being strong in Faith, that it was easy with the Lord God to deliver us, we trusted in his *Holy Power* ; and I being in deep Travel of Soul, had an Opening from the Lord, that it was his *Holy Will* to deliver us, and we should live to see it,

which I believed, and was humbly thankful to the Lord, and told my dear Companion thereof with great Joy, for we being nearly united in true Love, could freely open our Minds each to the other : He also told me, that being under a Travel of Soul, the Lord had shewed him, *That the French Fleet would encompass us on both Sides, and also behind, and come very near, but the Lord would send in a great Mist and Darknes between us and them, in which we should sail away, and see them no more :* Thus we imparted our Minds to each other before we left *London* ; and our Openings so agreeing one with another, we were the more confirmed, that it was of the Lord. We staid in this City till the Yearly-Meeting 1691, was over, (a blessed Meeting it was) and Friends tender Love was towards us, many ancient Friends being there ; particularly *William Edmunson* from *Ireland*, who gave us tender Advice, which we took very kindly, he having been in *America* in *Truth's* Service.

WE sailed from *London* to *Gravesend*, and had a blessed meeting there, with the Friends that accompanied us from the City, and after meeting took Leave of each other, we sailed thence to the *Downs*, and the Master being very kind, we went

on

on Shore, and had some Meetings there-
about, wherein the Lord's Holy Power
tendred our Hearts together ; and from
thence we sailed to *Plimouth*, and went
a Shore, where we had some blessed com-
fortable Meetings, and Friends were very
glad to see us.

ON the Ninth Day of the Fifth Month,
1691, we went on Board, and sailed to
Falmouth, where all the Fleet put in ; and
at Times we had very good Meetings,
both Friends and People being very open
to hear the Truth declared : So after our
Return aboard the Ship, and some Time of
Sailing, we met with the *French* Fleet,
who gave us Chase, coming up under *En-
glish* Colours, within Musket-shot of us ;
then the *English* putting up their own Co-
lours, the *French* began to fire at them :
The first *French* Ship that came up was
very large, and, as 'tis said, had *Ninety*
Guns ; nigh unto which Ship, were *eleven*
more, and *Seventy* Sail behind them, as
some of our Company said they counted ;
the first Ship pursued us, and fired hard,
a Broadside at every Time ; and being
come up within Musket-shot, the Lord
was graciously pleased to hear our Prayers,
and sent a great Mist and thick Darknes,
which interposed between us and them, so
that they could not see us, nor we them,
any

any more ; then *James Dickenson* arose from his Seat, and took me by the Hand, saying, *Now I hope the Lord will deliver us*, for he had seen all fulfilled, which the Lord had shewed before we left *London*. This was Cause of great Gladness to me, who had been under a deep Travel of Spirit with Fasting and Prayer to the Lord, that he who smote his Enemies in Times past with Blindness, might please to do so now, which the Lord did please to answer, in a Sense whereof our Hearts were truly thankful to him : My Fasting, Praying, and inward giving of Thanks continued Three Days.

Two Ships of our Company that escaped, came up with us, which we were glad to see ; and the Captain of our Vessel being a very kind Man, called to those in the other two Ships to come aboard his, and have a meeting with us ; which they readily did, and a large and good meeting we had, giving Glory to the Lord's Holy Name for his great Deliverance ; so sailed on our Way rejoicing, continuing Healthy and well until we landed at *Barbadoes*, which was on the Twenty-fourth of the Sixth Month, 1691. Here we found a great *Sickness* amongst the People, but Friends were glad to see us : The first meeting we had there, was at the Burial
of

of a noted Friend, where we founded forth the *Word* of the *Lord*, a multitude of People being there, both White and Black, and the *Lord's Holy Word* powerfully reach'd, and broke many of their Hearts into great Tendernefs; the Blacks stood astonished, with *Tears running down their Cheeks and naked Breasts*: We staid above two Months in that Island, in all which Time the *Sickness* raged, yet we had many large and pretious meetings, to which there were great flocking, the People being very much humbled by the *Sickness*, and several received the Truth, and joined with Friends: So being clear in our Spirits of that Island, we parted with Friends in great Love and Sweetness.

ON the Twenty-second of the Eighth Month, we took Shipping for *New-York*, and arrived there the Twenty Third of the Ninth Month next, being about a Month's Time; and though we had a great Storm in our Passage, which lasted Ten Days, the Lord's good Hand preserved us; but the Captain was very much down in his Mind, and under Indisposition of Body in the Time of our Voyage; and said to me, *We* (meaning himself and the Crew) *should die like rotten Sheep*; I said, *No, Captain, do not fear*, for I saw that the Ship would go safe in; and after some further

further Discourse, he hugged me in his Arms, and seemed to rejoyce: We accordingly arrived at *New-York*, and had a meeting there, and from thence went to *Long-Island*, where we had several good meetings with Friends: Then the *Word* of the Lord was in me (thus) *Hasten, hasten to visit my great People in Philadelphia*; so we went forward, having some good meetings in our Way thither.

WHEN we came to *Philadelphia*, there was a great Division raised amongst Friends by *George Keith*: We preached the Lord Jesus powerfully amongst them, and had some Labour tending to Peace. My *Companion* had it often upon him to warn them all to keep more inward to the Lord. After we had staid some Time there, and visited Friends in that Province, having had many pretious meetings amongst them, some of which were kept without Doors, for want of Room, and great Flockings to hear the Truth declared, although it was Winter-Time: We went from thence into *Maryland*, and visited Friends on the *Eastern* and *Western* Shore, and travelled to *Virginia*, and had many good and comfortable meetings amongst them, the Lord's good Presence accompanying us from Time to Time, and we found a tender humble People there.

WE went from *Virginia* towards *North Carolina*, where the Floods were so great, that we could not travel on Horseback, but waded bare-foot through Swamps and Waters; Friends and People were exceeding glad to see us, they not having had any Visit by a Travelling-Friend of the Ministry for several Years before: We had good Service amongst them, for the Lord's Heavenly Power wonderfully supported us under our Difficulties and hard Travel, the Country being so full of wild Creatures, that *Wolves* would come and roar about the Houses in the Night-time: So after having had many good and heavenly meetings with Friends there, we took Leave of them, and returned thro' the Wilderness to *Virginia*, and so travelled up *James's River*, having meetings as we went, until we came to *Currel's*, where we had some meetings to Satisfaction amongst Friends and People.

WE went from *Currel's*, through the Woods to *Black-Creek*, where we had appointed a meeting; and none having been there before, the Sheriff, with some Officers, came to break up the meeting; *James Dickenson* being then declaring, the Sheriff asked him, *From whom he had his Commission to Preach?* *James* answered to this Effect, *I have my Commission from the*
Great

Great God, unto whom Thou and I must give an Account. At which Words the Sheriff seemed much astonished; and after they had some further Discourse, the Sheriff swore, for which James reproved him, and said, the Sheriff should not swear, who answered, I know I should not swear, seeming then very mild, and said, *We had a gracious King and Queen, and they had given us our Liberty.* I then stood up, and asked the Sheriff a Question, being he had said, *That we had a gracious King and Queen that had given us our Liberty;* (which was true) then by what Law would the Sheriff persecute us? He then turned about and went away: Whereupon James Dickenson spake aloud, saying, *Let the Sheriff answer the Question,* (which it doth not appear he did) but took the Man of the House along with him a little Way, and sent him back to bid us go off his Land; I told him, *We did not come there without his Leave, and both He and the People might know, we had not broken the King's Law, but were there upon a Religious Account, and if they would have a little Patience and hear what we had to say for the Lord, we would go peaceably away:* Most of the People staid, and we had a heavenly meeting amongst them; several were convinced, and in a short Time after

after a meeting-house was built, and a meeting settled there, which I think is kept there still.

AFTER the said meeting at *Black-Creek*, one *Charles Fleming*, who had not been at any of our meetings before, being reached by the Truth, kindly invited us to lodge with him that Night, which we did, and from his House, travelled towards *Maryland*, having Company a little Way of the first Day's Journey, and then left in the Woods; and after having travelled all Day, we sat down in the Dusk of the Evening, to eat a little Bread and Cheese; my Mare went out of my Hand, and in a little Time I perceived she had found Water, at which I was very glad; and, I think, *I never drank any Wine more sweet and pleasant to me, than that Water was.*

WE lodged that Night in the Woods, and as soon as the Day-brake, set forward on our Journey through the Woods, *northward*; and as we were travelling, met with two Men, one of which being an ancient comly Man, kindly invited us to his House, where we staid two Nights, and had a meeting, though he was an Elder among the *Presbyterians*; he also lent us his Boat to go over *Potomak River*, and that Night we lodged at a poor Man's House,

House, and had no Bed to lye in ; as we were sitting by his Fire, he told us, that *George Fox* and *John Burnyeat* had travelled in those Parts, and had meetings on both Sides the River, and many were convinced, but several of them fell away. We got next Day over *Pottuxon* River, into *Maryland*, and had many blessed meetings amongst Friends on both Sides of the Bay ; and being clear of those Parts, went towards the lower Counties of *Pensilvania*, and so to the Yearly-meeting at *Salem* in *West-Jersey*, which held several Days, the Lord's *Holy Power* was largely manifested therein, and Friends were in great Love and Unity : From thence we went to *Philadelphia*, where we found the Difference between *George Keith* and Friends broken out to an open Separation, he having gathered a Company to Himself, and set up a separate meeting, which was Cause of great Exercise to faithful Friends, and he seeing we did not go to his meeting, sent us a Challenge to dispute, which we readily complied with, and had a meeting with him and his Party, a great many faithful Friends accompanying us: We sat a while in Silence to hear his Charges against Friends, viz. that some of them were not sound in Faith, Doctrine, and Principle ; but did not prove it, nor suffer

Friends

Friends to answer him, but went on in Railing ; we made Remarks, though said nothing, which raised a great Desire in him and his Abettors, to have another Meeting with me and my Companion ; which we readily agreed to, provided some faithful Friends went along with us, to bear witness, for I knew that the *like separate Spirit*, which had appeared in *England* was a *Lying Spirit*.

SOME Time after having divers Friends along with us, we met again with the said *George Keith*, and the Chief of his Abettors ; and being quietly set to hear what he had to say, he advanced his former Charge against Friends, as being unsound in Faith, Doctrine and Principle ; unto which I answered, saying, *No Error in Faith, Doctrine, or Principle of particular Men, (or Persons) was a sufficient Reason for him to set up a separate Meeting.* He opposed me ; then I asked Liberty to be heard, and told him to this Effect, *If he, and his Company, were sound in Faith and Doctrine, and Men of God, they should have kept up their Testimony for the Lord in the Meeting ;* and if there must have been a Separation, such unsound Men (or Persons) would have gone away from Friends, as those did formerly, of whom *John* said, *They went out from us, but they were not of us ; for if*

F

they

they had been of us, they would no Doubt have continued with us, but they went out, that they might be made manifest, that they were not all of us, 1 Joh. ii. 19. I also asked them, Where ever they knew faithful Friends in England leave their Meeting, and set up a separate Meeting. Thus we left the Dispute at that Time, and went to visit the Meetings of Friends in the Welsh Track, or Plantation, and to and fro in the Country; so returned again to Philadelphia, and had a Third Meeting (very large) with Keith and his Party: I told them, They were gone from the Lord in an airy Flourish, and the Wit of Man, and had set up a separate Meeting; but in a little Time the Sun of Righteousness would shine amongst them, and drive away the misty Doctrines of Men, and that they (meaning the Separates) should dwindle, die away, and come to nothing, except such who were most honest (towards God) who should return to Truth and Friends; which, in a little Time was fulfilled in both Respects.

Now leaving Friends at Philadelphia, we went into the Country to a Meeting, to which George Keith came, and asked me where we would be on the first-Day, saying, also, that he had appointed a Meeting to be next first Day at Crofswick's; and finding Freedom, I went thither, but my
Companion

Companion, *James Dickenson* found Drawings from the Lord to go to *Philadelphia*, and be at the Meeting there that first Day, to which *George Keith* came, contrary to his Appointment, and leaving his separate Meeting, met with Friends in their large Meeting-House, and preached fawningly, as though he and *James Dickenson* were in Unity, but after he had done, *James* stood up in great Authority in the Lord's Power, and confuted *George's* Doctrine, and Practice, setting Truth over him and his Party, and opened the Myſtery of Salvation to the People to their great Satisfaction: After which, *George Keith* went away in great Wrath; and the People, who were not Friends, being many, cried aloud, *give Way, and let the Devil come out*, for the little *black Man* from *England* has got the Day; after which, *George* called his Party together to their Meeting-house, and told them, that *James Dickenson* had never appeared against him till that Day, but had then made himself equal with *Thomas Wilson* (meaning in Opposition to him, &c.)

AFTER this Meeting, *James Dickenson* came to me at *Croftwick's*, from whence we travelled through *Jersey*, and to the Yearly-Meeting at *Flushing*, on *Long-Island* which was a large and blessed Meeting;

and after having visited Friends in that Island, and had good Service for the Lord amongst them, we travelled through the Country, till we came to *Rhode-Island*, and was at the Yearly-Meeting there, which was very large and heavenly, the Lord's tending Power came mightily over it : We travelled from thence thro' *New-England*, till we came to *Boston* ; and after having had some Service for the Lord there, we travelled into the *Eastern* Parts of the Country ; and the *Indian* War being very hot at *Hampton*, and thereabout in the Country, many of the People were gone into Garrisons ; and it was upon us to go to a Garrison, which we did, and had a Meeting near it at a Friend's House : After which Meeting, we returned back to *Salem*, where Friends were glad to see us safe, several having been murdered on the Road, and some that same Day : We went from thence to *Boston* again, and enquired if any Ship was bound from thence to *Barbadoes* ; and there being one, but not fully ready, we went to *Rhode-Island* again, and had several good Meetings amongst Friends there ; so parting with them in great Love and Tenderness, we returned to *Boston*.

ON the Seventeenth of the Sixth Month, 1692, we took Shipping at *Boston* for
Barbadoes

Barbadoes; and after we had been about two or three Days at Sea, the Ship being new, Sprung-a-Leak, and Part of our Lading being Tar, some ran out of the Barrels into the Hold, and our Pumps clogged, so Things looked very dangerous: I strip'd my self to work at the Pump, and *James* went with the Captain to search the Hold, where they found a Trunnil-Hole that the Carpenter had left unfilled up; and after they had got it stopp'd, (thro' the Lord's great Mercy) we arrived safe at *Barbadoes*; but some Time before we went in, it fell thick, dark Weather, continuing so all the Forenoon; but about Twelve of the Clock, the Sun broke out, and our Sailors got an Observation; immediately after which, the Mist struck in again, and the Darknes so great, that although there was a Privateer which had laid several Days in that Latitude, we escaped him and got well in; so that we saw, the same Hand which preserved us in our first going there, (by bringing in a thick Mist) had again preserved us in like manner, a second Time; which was cause of great Joy to us and Friends on the Island, who gladly received us.

We landed at *Barbadoes* on the Second Day of the Eighth Month 1692, where we staid some Time, and visited Friends

Meetings throughly, and had good Service for the Lord, the Sickness which was in the Island at our first Coming, still continuing, whereby the People were very much humbled, and their Exercise further encreased by a Plot the *Blacks* had laid to murder the *White* People, which was discovered in manner following.

A certain Man having a *Black* Servant which he respected, called him in and gave him a Dram; wherewith he was so well pleased, that upon his going out, he said to himself, *My Master is a very good Man, great Pity to kill my Master*; and being overheard, some made Information thereof to his *Master*; upon which he had him apprehended, and examined before the Governour, but denied all; however, they sent him to Prison, and set a private watch to see if any of the *Blacks* would come to speak with him, which several did privately, and charged him not to confess, for a great many Hundreds would come and rescue him out of Prison, and also go on with the Massacre, which occasioned him to be brought again before the Governour, and then he confessed the whole Plot, which was, to *kill all the white Men*, (on Sunday Night) and to seize the Fort, Shipping, Horses and Arms; but being thus discovered, many of the *Blacks* were taken

taken and hung up in Gibbets alive, till they died. .

BEING clear of *Barbadoes*, we went from thence to *Antego*, where we staid some Time, and had several large Meetings amongst the People; the Lord's Power did so prevail over them, that several were convinced of the Truth, and afterwards became faithful Friends: So passed thence to the Island of *Mevis*; and when near it, had a Consultation, whether to go in on the *North* or *South* Side thereof; and by the favourable Direction of *Divine Providence*, for our Preservation, we went in on the *South* side, where we heard that a *French* Privateer that lay on the *North* side of the Island, had taken a Vessel about the same Time: We staid several Weeks in that Island, and had sundry good Meetings therein, and had good Service for the Lord: many of the Inhabitants had been visited with a *mortal* Distemper, of which many were taken away, as they told us: There had been four Priests on the Island before; but when we came, there was but one of them living: He was a great Drunkard and a Swearer; and when the Inhabitants came to our Meetings, and were reached by the Lord's Power, so that they confessed to the Truth: Then this wicked Priest was very angry, and

told them he would come and dispute with us at our Meeting on the first Day : This being spread through the Island, many of the Inhabitants of great Note came to the Meeting, though the Priest did not come, but went to the Governour to inform him against us : We had a large Meeting, in which the Everlasting Gospel was proclaimed amongst them, and all were warned to repent of their Sins, and turn to the *Light of Jesus Christ* : Many Hearts were reached ; one that was a *Justice of the Peace*, confessed to the Truth ; he also wrote to the Governour on our Behalf.

Now being clear of this Island, our Names were put up at a publick Place, as the Law required, of our going off the Island, and Certificates written, and carried by a Friend to the Governour to be signed by him ; but he would not, for he had been much enraged by the Priest, and threatned, that he would put us in the Fort, and see us before we should depart : So we took Horses, and went with the Master of the Ship, with whom we had taken our Passage, and went to the Governour's House ; he appeared very angry with us, and said, *We were Spies, come to spy out the Strength of the Island* : We told him, *We were no Spies, but true Men ; and to satisfy the Governour, we shewed him a*
Pass

Pass that had the Secretary's Seal at it, which we had at our Coming out of England ; wherein all Governours and Officers were commanded to let us pass : When he saw the Broad Seal, his Countenance fell, and asked us why we had not shewed it him before ? We replied, We had not shewed it then but for his Satisfaction, that we were not Spies, but true Men ; and further told him, We came in the Love of God to visit our Friends, and the Inhabitants of the Island. Then he signed the Certificate, and called for a Bottle of Wine to drink with the Captain and us, but we would not drink any with him, for we were deeply bowed under the Sense of God's Goodness to us ; who had not only drawn us into his Service, but also had made Way for us, and wrought our Deliverance : For in the Latitude of Bermudas, a Turnado came, which is a Gust of Storm, our Top-Sails being a Trip, laid the Vessel on the one Side like a Log of Wood, and remained so for some Time ; in which Time, the Glory of the Lord did so shine upon us, that the Fear of Death was clearly taken away, and our Hearts were filled with the Joy of God's Salvation.

Now being clear of our Service for the Lord in *America*, we took Shipping from *Mevis* Homeward, and in about six Weeks
Time

Time landed in the *Highlands* of *Scotland*, and travelled from thence, by Land, into *Cumberland*, where we had some Meetings, and Friends greatly rejoiced at seeing us, they having heard that we were taken by the *French*; from hence we travelled up to the Yearly-Meeting at *London*, having some Meetings in our Way thither: we had a very blessed Yearly-Meeting, Friends being in great Love and Unity, and greatly rejoiced to see us, as we did to see them; and there is great Thankfulness in my Soul to the Lord, for his manifold Favours and Preservation both by Sea and Land.

AFTER the Yearly-Meeting at *London* was over, I went, accompanied by *Thomas Story* through *Oxfordshire*, and so to *Bristol*, where we met with *Thomas Camm* and *Joseph Bains*; *Thomas Camm* being inclined to stay some Time longer in *Bristol*, *Joseph Bains* went with us into *Wiltshire*, and some *Western* Parts, where we had many good and blessed Meetings; but at *Warminster* the People were contending with Friends, and we had two large Meetings amongst them, wherein the Lord's rendring Power broke in among them; so that many were reached, and went away well satisfied: So after having spent some Time in them Parts, we returned again

to *Bristol*, where we leaving *Joseph Bains* with *Thomas Camm*, *Thomas Story* and I went Northward for *Cumberland*, having many good Meetings in our Way thither. Here I staid at Home a while, following my outward Employment, saving that now and then I visited Friends about in that County.

In the Fall of the Year 1694, I had some Drawings to visit Friends in *Ireland*; and *William Greenup* having the like Concern, we travelled together through some Part of *Scotland*, having Service thereaway; so took Shipping at *Port-Patrick*, and landed at *Dunnaghadee*, in the North of *Ireland*: We visited Friends generally in that Nation, and also had several Meetings amongst other People: We had a prosperous Journey, the Lord's blessed Presence and Power accompanying us in his Service; and the Wars being newly over, there was a great Openness in the People, and Tenderness amongst Friends.

ABOUT the Beginning of the Second Month, 1695, I returned from *Ireland*, and landed at *Whitehaven* in *Cumberland*, where I made but little Stay at Home, having a Concern to be at the Yearly Meeting in *Wales*, to be held at *Dolabran*, so travelled pretty directly thither; in which Meeting the Lord's good Presence

fence and Power was enjoyed, to Friends Comfort and Refreshment: After this Meeting was over, I travelled to *Bristol*, and staid some Meetings there, and from thence to *London*, and was at the Yearly-Meeting there; soon after which, I returned again into the *North*; and in the fall of the Year, married *MARY*, the Daughter of *Thomas Bewley* of *Wood-Hall* in *Cumberland*, who proved a true Helpmeet indeed to me: Soon after my said Marriage, I found Freedom in the Truth, to remove with my Wife into *Ireland* to dwell, which I did, and settled near *Edenderry*, in the *King's County*.

SOME Time after my said Removal into *Ireland*, I found Drawings from the Lord to visit Friends in *England*; and in the Fall of the Year 1696, took Shipping from *Dublin*, and landed at *Holyhead*, so travelled through some Part of *Wales*, and thence into *Worcestershire* and *Gloucestershire*, *Bristol* and *London*, where I visited the Meetings of Friends thoroughly, and from thence into *Surry* and *Suffex*, and visited the Meetings of Friends there; so returned again to *London*, where I had some further Service for the Lord, and thence passed Northward through *Hertfordshire*, *Huntingtonshire*, *Lincolnshire*, and so into *Yorkshire*, travelling along the Sea-Coast

Coast, as far as *Newcastle*, and from thence cross the Country to *Carlisle*, having had many very refreshing Seasons in this Journey amongst Friends ; and after having visited Friends Meetings in *Cumberland*, I went to *Whitehaven*, in Order to take Shipping ; but in the Time of my waiting for a Passage, had a very large Meeting there without Doors, in which the Word of Life was declared amongst them, and the Meeting ended well : I landed in *Ireland* in the Twelfth Month, and soon after returned Home, where I found my Wife well, which was a great Satisfaction to me.

Soon after I came Home, I found Drawings to visit Friends in this Nation (of *Ireland*) which I did accordingly, and had Meetings in many Places amongst other People, where none had been before. nor any Meetings of Friends settled, and many were convinced, of whom some received the Truth in the Love of it and continued faithful thereunto. And from the Year 1697, to 1713, I often visited Friends in this Nation, and also in the Nation of *England* ; within which Space I was Seven Times at the Yearly-Meeting in *London*, the Lord's good Power accompanying me in his Service.

Now

Now I having had it upon me from the Lord for a considerable Time to visit Friends again in *America*, my dear ancient Friend and Companion, *James Dickenson*, signified to me by a Letter, that he had a like Concern to visit Friends again in those Parts, whereof I was truly glad, for we had often travelled together in great Love, Unity and Sweetness; so we agreed to meet in *Dublin*, which we did accordingly, and thence took Shipping for *America* in the Tenth Month, 1713. The Name of the Captain of the Vessel was *Richard Kelsey*, of *Whitehaven* in *Cumberland*.

WE took our Voyage North about, and after I had seen the Captain's diligent Care and good Conduct in his Ship amongst his Servants, and those on Board, it drew my Heart towards him in very much Love, and gave me Encouragement to take the freedom of having some Religious Discourse with him, wherein I found he aimed at Justice and Equity, so that my Love increased towards him; and he being a Man frequent in Praying, we entred into Discourse of the substantial Part of Prayer; I told him, *We could not pray at all Times in Words, knowing our own Insufficiency, but waited for the Assistance of the Holy Spirit to help us, and guide our Understanding,*
having

having Regard to what the Apostle said,
 “ I will pray with the Spirit and with the
 “ Understanding also, 1 Cor. xiv. 15.
 which might be inwardly performed, al-
 though no Words were outwardly spoken.
 To which he readily assented, and told us,
 we might keep our Meetings in the great
 Cabbin at any Time when they did not
 keep theirs, and said, he thought we did
 pray inwardly. Now, though we had a
 Storm in this Passage for near a Month
 together, yet the Captain’s prudent ma-
 nagement of the Ship, and shewing him-
 self so very respectful to us all along, and
 the good Conversation we had together,
 made our Voyage much the pleasanter.

ON a Seventh Day of the Week at
 Night, the Captain told us we should find
 the Soundings next Day, which we did ac-
 cordingly about Noon; then he told us,
 that if the Gale stood, we should reach the
 Cape that Evening; so sailing on till near
 Night, we were within about 7 or 8 Fa-
 thom Water; but Night coming on, he
 wisely stood out to the Sea, and in a short
 Time we got into *Linhaven-Bay*, having
 been nine Weeks in our Passage from the
 Sight of *Ireland* and after a little Stay in
 that Harbour, we sailed on until we came
 into *Raphabannock River*, and thence went
 a Shore at *Queen Ann’s Town*, where we
 parted

parted with our kind Captain in great Love: He would have us take some of our Provision, and gave us much loving Counsel, which we accepted kindly.

WE landed at *Queen-Ann's Town*, and hired Horses from thence to *York-River*, and next Day took Boat to the *Western Shore*; from whence we contentedly took our Travel (on Foot) into the Woods, having our Saddles, Saddle-Bags, and great Coats upon our Shoulders; and after a little Time, seeing a Man at a Distance, riding towards us, *James Dickenson* said, *Who knows but yonder Man is coming to help us?* Who, when he came up, knew *James*, and cheerfully said, *I had best light and take your Things upon my Horse*; which we kindly accepted of, and he went along with us to *James Bates's House*, who received us very kindly, his Wife having been convinced by *James Dickenson*, and was a faithful Friend; and it being their Weekly Meeting-Day, we went along with them to the Meeting, and had a good Time with the few Friends there.

WE travelled from thence through *Virginia* to *North Carolina*, having many good Meetings amongst Friends and other People, many being glad to see us again in that Country: We found a hopeful Generation

ration of young People there, who re-
 ceived the Testimony of Truth with Glad-
 ness ; and having visited their Meetings
 throughly, and had a good Time amongst
 them, we returned again into *Virginia*, and
 visited Friends up *James's River*, and so
 by *Black-Creek*, towards *Maryland*; and
 having had good Service for the Lord in
 those Parts, and several good Meetings in
 our Way, we visited Friends on the *We-*
stern Shore of Maryland, and found great
 Oppeness both amongst them and the Peo-
 ple ; from whence we went over the Bay,
 and visited Friends on the *Eastern Shore*,
 and in the lower Counties of *Pensilvania*,
 and so to *Salem in West-Jersey*, the Lord's
 good Presence attending us from Meeting
 to Meeting : We staid the Yearly-Meeting
 at *Salem*, which was very large, and the
 Lord's Power eminently manifested therein
 and the Doctrine of Truth was largely
 opened to the People. Thus having visi-
 ted Friends on the *East Side of Delaware*
River, we went over to *Philadelphia*, and
 visited the Meetings of Friends in *Pensil-*
vania, which were very large, many sober
 People flocking to them, unto whom the
 Testimony of Truth flowed forth in the
 Word of Life, to the Opening of the Un-
 derstandings of many.

FROM *Pensylvania* we crossed over *De-*
laware River again, and travelled thro'
the Country to *Shrewsbury*; and in our
Way thither, a *Baptist* Preacher came up
to us, and directing his Speech to me,
said, *He would ask me a Question*; I bid
him, *say on*; then said he my Question is,
What is the Ordination and Qualification of a
True Minister of Jesus Christ? To which I
answered, that the Apostle saith, *As every*
Man hath received the Gift, even so minister
the same one to another, as good Stewards of
the manifold Grace of God. If any Man
speak, let him speak as the Oracles of God;
if any Man minister, let him do it, as of the
Ability which God giveth: That God in all
Things may be glorified, through Jesus Christ.
1 Pet. iv. 10, 11. I further said mildly to
him, *Thou may'st see that the Ability of a*
True Minister is in the Divine Gift. Then
he said, I have another Question to ask;
which is this, *Can any Man that bath this*
Divine Gift, positively deny the Command of
our Lord Jesus Christ? To which I replied,
That no Man, that was faithful to this Holy
Gift, durst deny the Commands of our Lord
Jesus Christ. But, said he, you do. Then
said I, *how comest thou to charge me thus?*
What hast thou seen by me, to charge me with
denying the Commands of Jesus Christ? I
know, said he, you are a Quaker, and that
all

all the Quakers deny the positive Command of Jesus Christ; I answered, Thou hast charged boldly, now thou must prove in what we deny them: He said, you deny Water-Baptism, which Jesus Christ commanded to be an Ordinance in his Church to the End of the World; I told him, He must prove his Assertion, for I did not understand that ever Jesus Christ gave any Command to his Ministers, to Baptize in Elementary Water: I desired him again, To prove what he had asserted: Then he began to repeat many Scriptures, quoting Chapter and Verse; I patiently heard him, until he had gone on a great while, and I seeing he had wrested the Scriptures, told him he must now make a full Stop, till the Company came up, for my Companion had a Bible in his Pocket, and we would read the Places (or Texts) which he had mentioned, and any other he had yet to name; so standing still, they soon came up to us, and the Bible being called for, it was given into the Hands of a young Man, who was desired to read all those Texts which the Baptist had urged to prove Water-Baptism a Command of Jesus Christ, to be a standing Ordinance in the Church; and after he had named many Texts, they were read to him one by one, but finding no Text to make good his Charge; I told him he had

wronged the Scripture in adding thereto, which, said I, is dangerous, being we read in the *Revelations*, xxii. 18. *If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book.* After which I opened unto him the *True Baptism* of Jesus Christ, which is with the Holy Ghost and with Fire; as *John* said, *Matth.* iii. 11. [*The Truth came over him*] and we parted very friendly. He came to the Meeting next Day, and was Silent.

FROM *Shrewsbury* we travelled to *Woodbridge* and *New-York*, and thence to *Long-Island*, where we staid the Yearly-Meeting, which was a large and blessed Meeting; from whence we went by Water to *Rhode-Island*, and was at their Yearly-Meeting in the Fourth Month, wherein the Power and the Glory of the Lord did very much appear, and the universal Love of God was held forth to the Satisfaction of the People.

WE went from thence to *Taunton*, where no Friends Meeting was settled, nor do we know that any had ever been there before, to which Meeting several sober People came, who were open to receive the Testimony of the Truth, and some were convinced, since which a Meeting is settled there: From thence we went to *Dartmouth*,
where

where *James* left me, and went to the Island of *Nantucket*, but we met again at *Sandish*, and travelled together through the Country to *Boston*, where we had some Service for the Lord, both amongst Friends and other People.

FROM *Boston* we went to *Lynn*, and thence to *Salem*, so to the *Eastern* Parts of *New-England*, as far as *Dover*; and after having visited Friends there, returned back by Way of *Boston*, to the Yearly Meeting at *Providence*, where we had good Service for Truth; and thence travelled thro' the Country until we came to *Rhode-Island* again, having had several Meetings in our Way, and found great Openness in divers Places: So after some Stay in *Rhode-Island*, and having had several pretious Meetings amongst them, we parted from Friends there in great Love and Tenderness, and returned back again by Water to *Long-Island*, where we made some Stay in visiting Friends Meetings, and found a great Openness amongst them.

FROM *Long Island*, we went to *New-York*, where we had a large and blessed Meeting; the People who were not Friends, confessed to the Truth: We returned from thence to *Woodbridge*, and through *Jersey* to *Pensilvania* again; and after having some Meetings amongst Friends, went to

the Yearly-Meeting at *Burlington*, which was very large, and held several Days, in which Meeting the Lord's blessed Power was richly manifested ; after which, we returned to *Philadelphia*, and went from thence by Way of *Newcastle*, to the Yearly-Meeting at *Choptanck*, on the *Eastern Shore of Maryland* ; which Meeting was held in the Eighth Month, and was very large, many People, besides Friends, flocking to it, from several Parts of the Country, and the Doctrine of Truth was largely opened to them : After which Meeting, we went into the lower Counties of *Pensilvania*, and had several Meetings amongst Friends, in which we were greatly comforted ; so returned again to *Philadelphia*, and spent some Time in and about that City, having good Service for the Lord, and had a Farewel-Meeting with Friends at *Chester* ; after which, we hastned to *Oxford* on the *Eastern Shore of Maryland*, in order to take Shipping for *England*.

Soon after we came to *Oxford* in *Maryland*, we agreed with the Master of a Vessel for our Passage, the Ship being bound for *Liverpool*, but told him we had a Desire to stay the First-Day-Meeting : He said, if he did not fire a Gun, we might stay ; and a little before the Meeting began, he fired a Gun, which gave us Warning to hasten

hasten aboard, although it was much contrary to our Freedom, not being clear in our Minds to leave the Meeting, so we went on Board: They set sail, but made little Way that Day; and we soon perceived that as the Master of the Ship had endeavoured to cross us, the Lord crossed him, for there arose a great Storm that Night, which continued several Days, in which Time the Ship sprung a-Leak, which daunted them; yet taking some Courage again, they kept to Sea, but the Leak encreased so fast, that they altered their Course, and stood in again, and with some Difficulty got to an Anchor in *Lyn-haven* Bay, which brought a fresh Engagement upon us of Thankfulness to the Lord for so signal a Preservation: Here the Master concluded to unlade, that he might stop the Leak, and told us we might go on Shore and see our Friends.

WE hired a Boat, and sailed up the River, so put to Shore at the House of a Widow-Woman, a *Presbyterian*, who received us kindly, and said she had heard of us, and that the New-Testament made much for us; and after we had eat and drank, we would have paid her, but she would take nothing from us; and after she had shewed us a little on our Way, we parted with her in a friendly manner, and

that Night got to a Friend's House, and afterwards amongst Friends in *Virginia*. My Companion *James Dickenson*, and one *Robert Jordan*, took Boat and went aboard the Ship, and brought off our Things; the Master then shewed himself very respectful and said, if we thought fit to come again, we should be very welcome, and if not, we might use our Freedom.

WE travelled to and fro in *Virginia*, and through the Country until we came to the *Western Shore of Maryland*, having many blessed Meetings, Friends being very glad to see us, and thankful to the Lord for our (late) Preservation: We also went over the Bay, and had a Meeting with Friends at the same Place where the Captain would not suffer us to stay before: After which Meeting we were free in our Spirits to return, being thankful to God for his manifold Preservations; and in a little Time after took Shipping in another Vessel, and landed at *Cork in Ireland*, where we staid a Meeting on the Sixth Day of the Week; and after Meeting, went to *Clougheen*, and the next Day to *James Hutchinson's*, where we lodged that Night, and rode next Morning to *Mountmelick*, where the Province-Meeting for *Leinster* was then held: We went into the Meeting, Friends being gathered before we came, and the Power of Truth

Truth broke in upon the Meeting, whereby Friends Hearts were greatly tendred, under a Sense of the Lord's Mercy in preserving us, not knowing any Thing of our being landed, until we came thither.

HERE I parted with my dear Friend and Companion *James Dickenson*; and as we had travelled together in great Love and Unity, we likewise parted in the same: He went to *Dublin*, in order to take Shipping for *Cumberland*, and I returned home to my dear Wife and Family, being truly thankful that the Lord had brought us together again.

I staid a little a Time at home, and then our Half-Year's Meeting coming on at *Dublin*, I went thither, and from thence to *London*, in Company of Friends appointed to attend the Service of the Yearly Meeting there; we had several good Meetings in our Way, and the Lord's Power was eminently manifested in this Yearly-Meeting: After which, I left the City, and returned *Northward* by Way of *Coventry*, and so for *Ireland*, and found my dear Wife and Children well, to my great Satisfaction; and after some Stay about Home, visited Friend's Meetings up and down in the Nation, as I found Drawings in the Love of Truth.

IN the Year 1721, I found a Concern upon my Spirit, to go for *England* in the Service of Truth; and after our half Years Meeting in *Dublin*, took Shipping thence in Company with *John Barcroft*, and several other Friends intending to the Yearly-Meeting at *London*; and after being two Days at Sea, the Ship struck often on the Sand in the Night Time, so that we seemed in great Danger of being lost; but through the Favour of *Divine Providence* were preserved, and in the Morning, the Tide being out, the Ship lay aground, and we got out our Horses, and went a-shore in *Wales*, from whence we rode seventeen Miles to *Chester*, and thence to *Whitchurch*, where one of our Company parted with us; so I and the rest travelled to *Wolverhampton*, and were at the Meeting the first Day of the Week, and the next Day we all met at *Dudley*, at a Burial; from whence I, with one other of our Company, went to *Storbridge*, and all met again at the Quarterly-Meeting at *Bromsgrove* in *Worcestershire*; from whence we travelled together to *Oster*, and so to *Evesham* and *Sheepstown*, at each of which two last Places we had a Meeting, and thence travelled together to *London*, and were at the Yearly-Meeting there, which was large and peaceable: After that Meeting

ing was over, I staid a little Time in that City, and had some Service for the Lord ; and so departed in Company with *John Barcroft*, and travelled through *Buckinghamshire*, *Barksbire* and *Wiltshire*, and thence to *Bath*, and so to *Bristol*, in which City we staid some Time, and had several very precious Meetings : I went from *Bristol* into some Parts of *Gloucestershire*, and when clear, returned, where I staid again at *Bristol*, and had some further Service for the Lord ; and my dear Friend, *John Barcroft*, being indisposed and feeble of Body, I left him amongst his kind Friends at *Bristol*, having some Constraint upon me to fulfil the Service that was before me ; so travelled *Westward*, as far as the *Land's End* in *Cornwal*, having many very blessed Meetings as I travelled along through the Country ; I visited *Cornwal* thoroughly, and was greatly comforted with Friends there, and found great Openness amongst the People in divers Places : I returned by *Plymouth*, *Exeter*, *Bridport*, *Pool*, and thence by the Sea-Coast until I came to *Dover*, having had many refreshing Meetings as I travelled through that Country, *Samuel Hopwood* being with me ; we went from *Dover* to *Canterbury*, and so by *Rocheſter* to *London*.

I staid in and about the City of *London* several Weeks, the Lord's Presence and Power attending me in his Work ; so travelled from thence into *Hertfordshire*, and had divers good Meetings in that County greatly to my Satisfaction ; from whence I returned to *London*, where I had again some comfortable Meetings ; and being clear of that City, I parted with Friends in great Love and Sweetness ; so travelled through *Essex* to *Colchester*, and thence to *Ipswich* and *Woodbridge*, and through *Sussex* into *Norfolk*, having many comfortable Meetings as we travelled through that Country, *Isaac Pickerel* of *London* accompanying me : We had two very large Meetings at *Norwich*, greatly to Edification, the Word of Eternal Life being freely preached, whereby many Hearts were tendred ; so travelled through the Country, until we came to *Lynn*, having divers good Meetings in our Way thither : I was very glad to meet with several, who were convinced, when I formerly travelled thro' that County. At *Lynn* I parted with *Isaac Pickerel*, he returning to *London*, and I went *Northward*. I travelled through *Lincolnshire*, *Michael Williams* going along with me to several Meetings ; I passed thence into *Yorkshire*, until I came to *York*, visiting Friends Meetings in the Way ; I made

made some Stay at *York*, and had some Service for the Lord, from whence I crossed the Country, and went to the Yearly-Meeting in *Wales*, which was held at *Glan-needlas*, having several Meetings as I passed along the Country: In this Yearly-Meeting, the Lord's Power and Love was richly manifested, and I was greatly comforted amongst Friends there; after which Meeting I went to *Holyhead*, and took Shipping for *Ireland*, and in the Third Month 1722, returned Home, being truly thankful to the Lord, who had supported and enabled me by his *Divine Power* to answer his Holy Requirings.

I staid about Home, sometimes visiting Friend's Meetings that were near, and in the Year 1724, I went to the Half Years-Meeting at *Dublin* in the Third Month, where I was greatly comforted amongst Friends in the feeling of that *Divine Life and Power*, which is the Crown and Glory of our Meetings; after which Meeting, I returned Home, and growing infirm of Body, went little abroad to distant Meetings; but in the Ninth Month following, Friends of *Leinster* kept the Province-Meeting at *Edenderry*, to which I went, and the Lord's Power was richly manifested therein, and the Affairs of Truth managed in great Love and Sweetness,

John

John Fothergill, from *England*, being there had good Service for the Lord.

Now I rejoyce in that I have served the Lord in my Day, and as I have laboured to promote the Truth in my Generation, I feel great Peace from the Lord, flowing in my Soul; and am thankful that I have been made willing to serve him: And as my dear Wife, being a Woman that truly fears God, hath freely given me up to answer the Requirings of Truth, I hope she will have a Share in that Reward and Peace whereof the Lord hath given me the Earnest, and whereas I have deeply travelled both in Body and Spirit for the Promotion of Truth in the Earth, in a general Way, so I have also often besought the Lord, that he would be pleased to reach effectually to my own Children in particular, that they may be faithful Witnesses for him in their Generation.

SOME FEW

EPISTLES

Writ by the Author, and his Fellow-Labourer in the Service of the Gospel, James Dickenson, whilst in America.

An EPISTLE to Friends in Virginia and Carolina, from King's-Creek in Maryland, the Twelfth of the Second Month, 1692.

Dear Friends,

ALL dwell in the Love of God, by which your Hearts were at first reached, and tender Desires raised, to make your Peace with him, which was lost

lost by Reason of Sin ; for it was the Love of the Father to bring you to his Son, the Lord Jesus Christ, in whom you have all Life and Salvation, as you abide in him, and keep in his Love, that draws your Affections Heaven-ward, where they will be fixed on heavenly Things, and where the Sweetness of Life your Souls will witness, for the strengthening and building of you up in that most Holy Faith, which God hath called you into, and made you Partakers of ; every one be careful to walk worthy of the Vocation whereunto ye are called, in all Fear and Meekness, watching in the Light, where you will discern the Wiles of the Enemy in all his cunning Baits and Transformations, as every one of you keeps inward to the Lord, you will have Salt in yourselves (to savour withal) that as Christ our Lord said, *Every one shall be salted with Fire, and every Sacrifice seasoned with Salt ; have Salt in your selves, and dwell at Peace one with another ;* and as every one keeps to the Spirit of Judgment and Burning, and knows the Fire of God's Jealousy kindled against every Appearance of Evil, you will be kept Enquiring and taking Counsel of the Lord, where you will be safe, and can do nothing against the Truth, but for the Truth, and the Lord will

will take Delight to appear in your Meetings, by his living Power, and give you a Sense and Feeling beyond Words, as he hath done unto a Remnant of you, *blessed be his Holy Name for ever*, that there are those who can *taste Words as the Mouth tastes Meat*; therefore is it that Words cannot deceive such, but all have not attained this Length; some are *unskilful, and have Need of Milk*, which our God will give, if you keep those *Longing Desires* that are already raised in you, ye shall know the sincere *Milk of the Word that you may grow thereby*, from one Degree of Grace unto another, until you become perfect Men in Christ Jesus, in whom you may edify and build up one another in the most Holy Faith, by which you will be made Heirs of that *Crown which is incorruptible, and full of Glory*; for the Attainment whereof, every one press forward, in the Life of Righteousness, watching one over another for Good, and stirring up one another to *Love and good Works*, wherein God will supply you with the Increase of his *Holy Spirit*, by which you will be fitted for the Service God hath called you into, which is to be zealous for the Truth upon Earth, and against every Thing that would cause the Truth to be evil spoken of, that none may be as those

H

(spoken

(spoken of formerly) who walked as *Enemies to the Cross of Christ*, and were a Grief to the Faithful in Ages past ; and such are a Grief to the honest-hearted in this Day, who are concerned for God and his Truth, and Propagation of the Gospel, travelling for the Prosperity of *Zion*, and *Peace of Jerusalem*, and know her to be a quiet Habitation, and themselves Inhabitants thereof, the Lord is making those as Watchmen upon her Walls, whose Resolution is to keep them up, notwithstanding the *Scoffs* and *Reproaches* of such, who, like *Sanballat* and *Tobias*, are *without* the City, *Nehem. iv.* those who are *within*, are really concerned for God, and to stand against every Appearance of Evil, both in themselves and others ; and the Lord is enduing them with Power and Wisdom (proceeding from his Holy Spirit) that they heed not the *Reproaches* of *Ammon*, nor the *Reviling* of *Moab* ; for though *he may go into the Sanctuary to pray, he shall not prevail, but Israel that wrestleth with the Lord, shall prevail, Zeph. ii. 8.* There fore let your Care be, to wait for the Assistance of God's Spirit, and that none plead for the Truth, and be out of the Spirit of Truth, for that will never tend to God's Glory, nor your Edification ; but quite the contrary, to darken, veil and oppress the

the Seed of God, one in another, but as all keep low in their respective Gifts, waiting to know the Assistance of *God's Spirit*, (still being *nothing* without it) you will feel the Lord to work all your Works, both in you and for you, and give Power to answer what he requires of you, and then his Love will be encreased unto you, and you will abide in Favour with him, as you are here preserved, where an Encrease of the Life of Truth you will daily witness, which will occasion Praises to be founded forth to the Lord God, and the *Lamb*, who is blessed for ever more.
Amen.

P O S T S C R I P T.

Now, dear Friends, we desire you, in the Love of God, as it was our Advice when present with you, that you watch one over another in Love, and keep in a Christian Spirit, forgiving one another, if any Brother have any Thing against another, as God, for Christ's Sake, doth forgive you; so forgive one another, and take the Advice of the Apostle, *Be not Children in Understanding, but in Malice be ye Children*, that Marks of true Disciples you may bear, and manifest your selves

to all Men to be such, that Preachers of Righteousness you may be to the World, that lies in Wickedness, and follow after those Things that make for Peace, and eschew the contrary, and the God of *Peace* will bless you, and keep you from *Evil*, that it hurt you not, to his Glory and your Comfort, *Amen*.

Note, LET Copies of this be taken and read in your Meetings, and a Copy be sent to *Carolina* : So remain your Friends and Brethren in the Truth, letting you know that we are well, with Love to you all, sending these Lines as a Token thereof. Farewel.

Thomas Wilson,
James Dickenson,

An EPISTLE to Friends in Pensilvania.

Dear Friends,

THE tender Salutation of our Love in the Lord *Jesus Christ*, tenderly salutes you all, in the Spring of *Divine Love*, as those that desire your *Growth* and *Settlement* in God's *Everlasting Truth*, which God, in his rich Mercy, hath made you sensible of, and gathered you into, wherein you have found great Peace with God, and sweet Unity one with another, so that your Hearts have been filled in your Assemblies with his living Presence, which hath occasioned Praises to spring unanimously unto the Lord.

Dear Friends, Truth is the same that ever it was, and the Power of it as prevailing as ever; and where it is kept to, and dwelt in, hath the same Effect as ever, as many of you are Witnesses, who keep your Habitation therein, with whom our Souls are bound up in God's *Everlasting Covenant of Light*, in which (as we walk)

walk) we have true Fellowship one with another, and the Blood of *Jesus Christ, his Son, cleanseth us from all Unrighteousness*; so all be careful to walk in the *Light*, where there is no Occasion of Stumbling, but every one will see their Way in the Lord, and where your Fellowship will be encreased with Him, and one with another, and the Marks of true Disciples you will bear to the World, if ye love one another; for *God is Love, and they that dwell in him, dwell in Love: He that saith he is in the Light, and hateth his Brother, is in Darknes, even until now. For if a Man say he loves God, and hateth his Brother, he is a Lyar, 1 Joh. ii. 9. iv. 20.* Therefore we desire you may follow those Things that make for Peace, and eschew the contrary, all keeping down to your own Gifts, Travelling with the Seed, and for the Coming of it up into Dominion, in all your Hearts, that you may know your Wills truly subjected to the Will of God; and here you will be kept in a Holy Dread, and Pure Awe, in all your Meetings, and in your Lives and Conversations, you will be Preachers of Righteousness, and tender of God's Glory, and one over another, watching for Good, and none for Evil; but that Eye will be plucked out

out, and as you are here kept truly bowed down, still waiting to feel the Operation of the *Power* of God, that was before the Power of the Devil, you will feel the Arm that gathered you, to be about you, and keep you in all Trials and Exercises, as many have done to God's Glory and their Comfort ; so that they can say, the same Arm which gathered them, hath still kept them unto this Day, in Unity with the Lord, and in Fellowship one with another, and are concerned to be kept in the *Unity of the Spirit, which is the Bond of Peace*, and those grow sound in the Faith, and in Charity, and know the Virtues of Charity, that *seeks not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth*, 1 Cor. xiii. 5, 6. without which, the Apostle concluded, he was but as a sounding Brass and tinkling Cymbal, though he had never so large Gifts without it.

So, *Dear Friends*, what Gifts soever you have received, be careful that you be improving of them, to the Honour of the Giver, as those that know, an Account must be given unto him, who will require it of us all ; and how near that Time is to any, may be out of the Sight of most of us.

OUR Souls are concerned for you, that you may all grow in Grace, and encrease in the Knowledge of our Lord *Jesus Christ*, and Obedience unto him, for 'tis those that *do his Will, that shall know of his Doctrine*; John vii. 17. whose Doctrine is known to such, to drop as the Dew, and his Speech to distil as the small Rain; blessed be his Name for ever, who is daily opening the Divine Mysteries of his Kingdom to them who are kept humble and low before him, truly desiring to keep at Wisdom's Gate, and wait for Counsel from the Lord every Day, and to feel the Assistance of his *Spirit*, and dare not move until the Lord go before and draw them forward; these walk safely, and feel their *Peace to flow as a River*, and the Lord establisheth their Goings, that they are not easily moved with any Storm or Wind, but know the Rock, and are as the Dove that maketh her Nest there; and though such may be tried, and lye as amongst the Pots, yet shall they come forth more bright, *as the Dove whose Wings are covered with Silver, and her Feathers with yellow Gold*, and shall know the Trial of their Faith to be more pretious than that of Gold that perisheth.

So all keep to the Word of God's Patience, and wait for the Feeling of his Power in all your Meetings, that your Hearts may be kept tender thereby, and a godly Care will be more and more raised in you all, to watch over your Children, and train them up in the Fear of the Lord, and to discharge your Duty in restraining them out of the Ways and Fashions of the World ; our Souls are concerned for your tender Children, that as they grow in Years, they may grow in Grace, and be God's Children, succeeding you in the Way of Righteousness, and be a Blessing unto you in your old Age ; for we are sensible God's great Love is unto them, and several of them were reached by his Power, when we were with you ; our Bowels of Love roll unto you and them, that you all may be kept by the Power of God out of Evil in that Life, wherein you may find Acceptance with him, where the Streams of his Love will be daily opened unto you, and in the Sense of it you will be engaged to walk in Fear before him, as those that feel his preserving Arm, to be with and support you, which God of his infinite Mercy grant for you all, is the sincere Breathing of your Friends and Brethren, in the *Kingdom,*
Patience,

Patience, and Tribulation of the Lamb,
with Hearts full of Love unto all the
Faithful, desiring your Prayers to God
for us, unto whom we commit you, with
our own Souls, who is only able to keep
us from falling; to whom be all Fear,
Obedience and Worship, both now and
evermore. *Amen.*

From Rhode-Island, the
5th of the Fifth Month,
1692.

Thomas Wilson,
James Dickenson,

An

*An EPISTLE to Friends in
Barbadoes, or elsewhere.*

Dear Friends, Brethren, and Sisters,

FOR whom we are concerned in true brotherly Love, wherewith God, in his Rich Mercy hath filled our Hearts, (unto all the Sons and Daughters of Men, but more especially to the *Household of Faith*, who hath been gathered by his *Eternal Power*) doth the Salutation of our Love in the Lord *Jesus Christ* tenderly flow forth unto you all, desiring you all to keep down to your Gifts which God hath given you, waiting low in his Fear, to feel the Operation of his living Power, to tender all your Hearts, and open them unto the Lord, that your Spirits may be truly bowed and subjected unto God's Will, which is your Sanctification, where the Springs of God's Love will flow, and his Life run from Vessel to Vessel, and the Life of Innocency flourish amongst you, and the Lord will put his own Comeliness upon you, and cover you with his Spirit, and your Delight will be to feel the overshadowing of his Presence; and here *Self* will

will be had in no Reputation, but denied by all, and your Delight be under the Cross, which is the Power of God, whereby you will be crucified to the World, and the World unto you ; so will the Lord delight to visit your Assemblies with his living Presence, and fill your Hearts with Love to Himself, and one to another, whereby your Hearts will be kept tender and humble, watching one over another for Good, and none for Evil ; that Eye that watches for Evil, must be plucked out, for where-ever it is it doth offend.

A L L give up your Hearts to God, to be kept by his Power, in Fellowship with him, then will your Fellowship be sweet one with another, being made Partakers of the Saints Fellowship, who wrote one to another, that they might have sweet Fellowship together, and *their Fellowship was with the Father, and with his Son Christ Jesus* : So will you know all Things that offend, to be cast out of the Kingdom, and you will be tender one over another, the Strong lending a Hand of Help to the Weak, and be of *Moses's* Mind, who wished that all the People were Prophets, and would not leave a Hoof behind in *Egypt* ; and not of the

the Mind of him, that would have had *Moses* forbid *Eldad* and *Medad* to Prophecy in the Camp, *Numb. xi. 26, 27, &c.* nor of the Mind of *Pharaoh* and the *Egyptians*, that would have only the Men to go and Sacrifice to the Lord, but the Women and Children to stay and not go to Sacrifice; but *Moses* wished that *all the Lord's People were Prophets*, and that he would put his Spirit upon them, and Women and Children all must go; and it is the Mind of Christ our *Spiritual Moses*, that all, both Male and Female, should come up in their Places. And *Jacob* was tender and careful, not to over-drive the Flock, lest those with young should be hurt, and so come to miscarry; which ought to be a Caution to us, and thereby learn to keep to the Lord's Spirit, and wait for Wisdom from him, that you may be guided thereby, in your Gifts and Places in the Church of Christ, and so build up one another in the most holy Faith, stirring up one another to Love and good Works, that Wisdom may be justified of her Children, and *your Lights shine before Men, that they seeing your good Works, may glorifie your Father which is in Heaven*, *Matth. v. 16.* and be ye as a City set upon a Hill, where elder Men will grow sound in the Faith, and in Charity

rity, teaching the younger Men to be
 sober-minded, and likewise the aged Wo-
 men, that they be in Behaviour as becometh
 Holiness, not false Accusers, but Teachers of
 good Things, that they may teach the younger
 Women to be sober, to love their Husbands,
 to love their Children, to be chaste, Keepers
 at Home, that the Word of God be not blas-
 phemed, Titus ii. 2. and that their Adorn-
 ing should not be the outward Adorning, of
 plaiting the Hair, and wearing of Gold, or
 putting on of Apparel; but let it be of the
 hidden Man of the Heart, in that which is
 not corruptible, even the Ornament of a meek
 and quiet Spirit, which in the Sight of God
 is of great Price, for after this Manner the
 holy Women of old adorned themselves, who
 trusted in God: 1 Pet. iii. 3. So all that
 keep to God's Spirit, must mind those
 Things, and labour to keep their Children
 out of Pride, and the foolish Fashions
 that are in the World, which Youth are
 apt to run into, and covet after, and to
 take Liberty one by another.

So you that are Parents of Children,
 take Abraham for an Example, of whom
 God gave Testimony that he would
 command his Household after him; so all
 are to wait for Power from God, and
 stand in your Authority in your Families;
 and

and not indulge your Children when they are young, and deck them in the Fashions of the World, as soon as they can go, and let them speak the Language of the World, as soon as they can speak, without reproving them, and let them go to accompany with the World, without restraining them: Which Things we have seen to our great Grief, which hath brought bitter Mourning to our Souls, considering the Flood-gate of Iniquity, it opens to Youth.

THEREFORE, as those who feel a Concern upon our Spirits for the Truth, and your Good, and your Childrens also, we are drawn forth in tender Love, to desire you to mind the Truth, and the Power of it, and be taught by it, and then we know you will be concerned to see those Things amended, where they have been amiss, and we know there are many under a Concern with our Souls in this Matter, which have been weighty upon our Spirits, and therefore in true Love, we visit you with these Lines, desiring the Lord may fill you with Love and Zeal for his Name and Truth, that you may be valiant for it upon the Earth, and in your Testimonies for God, and
against

against all that would defile the *Camp* of God, and bring his Wrath upon us, or cause him to withdraw his holy Presence from us, which hath given us *Life*, and separated us from the World's Ways, *Worships*, *Customs* and *Fashions* : Now as God hath separated us, we are to keep to Him, that he may keep us so separated, that we may never join with those Things again ; for if we do so join we shall incur his Displeasure, as *Israel* did, when they joined themselves with the Inhabitants of the Land, which the Lord had commanded they should not do, and brought God's Wrath upon them, whereby we may take Warning not to commit the like Evil in suffering our Minds to wander from the Lord, and join with the World in their Ways, *Worships*, *Customs*, and *Fashions*, or to marry with them, which was expressly forbidden in the Time of the first Covenant, and also by the Apostle in the second Covenant, who said, *Be not unequally yoked with Unbelievers*, &c. 2 Cor. vi. 14, 15. So you may see God's People were to dwell alone, and not to mix with other Nations ; Numb. xxiii. 9. and while they did so dwell, the Lord wonderfully blessed them, so that *Balaam* could not curse

curse them, nor any Inchantment prevail against them, but their Strength was as the Strength of a *Lyon and a Unicorn*, and their Enemies were a Prey to them ; but when they committed Whordom with the Daughters of *Moab*, and joined themselves unto *Baalpeor*, the Lord's Wrath was kindled against them, so that Twenty-Three Thousand died of the Plague, which the Lord sent amongst them.

OH ! that your Zeal may appear (in a Gospel-Way) as *Phineas's* did, according to that legal Covenant, to the appeasing God's Anger, that ye may know the Lord, to make his Covenant of Peace with you, and that it may abide with you for ever ; for truly, God is jealous of his own Glory, and will have a clean People to serve him in Sincerity and Uprightness, clear of all Mixtures, and *Linsy-woolsey Garments, which are not to be worn in this Gospel-Day*, wherein the Lord hath been great, in his Mercy and Love, in causing his *Glorious Light* to shine, and giving us the Knowledge of Himself, therefore let our Care be, to keep in his Fear, that we may walk before him in Humility, worthy of those Mercies and Blessings, that God in all Things may be glorified, and our Peace preserved with him. *Amen.*

So remain your Friends and Brethren,
in the Truth,

*Thomas Wilson,
James Dickenson.*

*From Antego, the Four-
teenth of the Tenth
Month, 1692.*

LET Copies of this be sent to Friends
in Rhode-Island, Long-Island, East and
West-Jersey, Pensilvania, Maryland, Vir-
ginia, Carolina, and New-England.

An EPISTLE to Friends in Philadelphia.

Dear Friends,

OUR dear Love in the Holy Truth, tenderly salutes you all: By this know, we received a Letter from *New-York*, and were glad to hear of your Welfare, and the Lord's Appearance amongst you, in your general Meeting, and prevailing by his Presence and Power upon your Spirits, to the tending of them, before him, a State which was never rejected of him.

THE God of our Life keep you all an inward People, that the Weight of his Power may be upon your Souls, that you may learn in true Silence and Stillness, where the *Divine Mysteries* of his Kingdom are daily opened, and the *Mysterie of Iniquity* you will see through, and not be ignorant of the *Wiles of Satan*, but abiding in the *Light*, they will be clearly discovered, and you will be pressing after the Life of Innocency, whereunto God hath called you, (and which must wear the Crown) they who are most

in favour with him, make it their Habitation, labouring to have their own Spirits silenced, and daily depend upon God's Teaching : It was our Glory in Years past to learn in Silence, which is since too much neglected by many Professors of Truth, upon whom a *light frothy Spirit* has prevailed, having a Life in *Disputes, Arguments, and Words to little Purpose*, but amusing and perverting the Mind, which ought to be staid upon God, who is the *Strength and Stay* of his People, keeping them in *perfect Peace, whose minds are staid upon Him*, but such who run into *Disputes* in their own *Wills and Imaginations*, depart from the Truth, the sure Foundation, and the *Light*, whereunto our Minds were at first turned, in which all that walk therein (to this Day) are preserved in sweet Fellowship one with another, and their Unity in the Spirit and Light of the Lord Jesus Christ encreaseth with him, and one with another, being weighty in Spirit, not easily moved; and such see that all the *Disputes and Arguments (even concerning Religious Matters)* which proceed from the *Will of Man*, (not of God's Spirit) are but as Froth and Chaff, that will not abide God's Fan, but be blown away by the Whirlwind of his Wrath.

THERE.

THEREFORE all your Safety is and will be, to *keep inward to the Lord*, that he may be your Teacher (your own Spirits being silenced) waiting with Delight to hear what He speaks ; and then if he be pleased to open any of your Mouths, for the Edification one of another, it will be in his *Power and Wisdom from above*, (that is, *first pure, then peaceable, gentle, and easy to be intreated*) in which you may build up one another in the most Holy Faith ; but those that go into a *passionate, hasty Spirit*, go out of the *Wisdom which is from above*, into that which is from below, and the *Wrath of Man* cannot work the *Righteousness of God*.

So all keep down in your own Gifts, inward to the Lord, who will fit you for his Service, and guide you in his Wisdom, to hit the Mark aimed at, and preserve you in the living Faith delivered unto you, of which Christ Jesus our Lord is the Author, and whereby you may live (as did the Just in every Generation) to the Glory of God, and being, by his Power, made as the *weighty Wheat*, be gathered into the Garner of his Salvation, when those who run out, with frothy Notions of their own Imaginations, will be as Chaff, or dead Men before the Lord.

OUR Souls have been often concerned for you, in these Parts of the World, that you may be kept by the Power of God, unto whom we leave you, desiring your Prayers for our Preservation in the *Holy Truth*, wherein we remain your Friends and Brethren.

*Thomas Wilson,
James Dickenson.*

*Mevis, the Fourth of
the Twelfth Month,
1692-3.*

Another

Another EPISTLE to Friends in America.

Dear Friends

OUR tender Love in the Lord *Jesus Christ*, dearly salutes you, and all the Faithful in that *Land*, amongst whom we have travelled to preach the Gospel of Life and Salvation, desiring the Lord may bless you all, and encrease his Love amongst you, and that you may be kept in his Holy Covenant of Peace, into which he hath gathered you, by his own Power, where you have and do know sweet Communion with the Lord, and one with another; and in this you are a true Strength one to another, the Sweetness whereof none knows, as it is, but those who dwell in it, and keep to the Conduct of the Power that gathered them, where the Springs of *Divine Love* and *Life*, such feel daily opened unto them, which keep them alive to God, and under a true Concern for the *Peace* of the *Church*, and *Prosperity* of *Zion*, and we desire that this Care may be kept in by you all, whom God hath gathered, to abide in his Covenant of Light and Life, and walk therein, where you will

have true Fellowship, and know the Blood of *Jesus Christ*, to cleanse you from all Sin and Unrighteousness, which hath been and still is the Occasion of all the *Strife and Contention, Rents and Divisions* that have happened amongst us since we have been a People, which we pray God put a Stop unto, and keep all his People in true Fear and Humility in their Gifts, waiting to know their Strength renewed in Him, that they may stand against the Enemy, who labours to scatter God's Heritage, whom he hath gathered: So be preserved in Unity with the Lord, and one with another, where Cries and Supplications are daily poured forth to the Lord for one another, as Ours are for You, and we desire Yours may be for Us, that we may be born up through the many Tribulations we meet with, and that we may have the Gift of Utterance to proclaim the Everlasting Gospel, and be preserved out of the Hands of unreasonable Men.

Dear Friends, We desire, as you are free and clear, and have your Hearts open thereto, that you will send us a *Certificate* from your Monthly-Meeting of your Unity with us, while we were present with you, and at our parting from you: and enclose it for us, to be left at *Joseph Groves's* in

in *Barbadoes*: We have had good Service here, and the Lord hath been with us, to our great Comfort, though under great Sorrow of Soul, for those Things which have happened at *Delaware*, and more especially to see them published in Print, to the View of the World, and Enemies of Truth, which Publishers may expect a Reward according to their Works, and God in his own Time, will wipe away all those Reproaches, and ease the Spirits of them that travel under the Weight thereof; unto Him we are willing to commit the Cause, and do commit you, and our own Souls; so remain your Friends and Brethren,

Thomas Wilson,
James Dickenson.

To

*To Friends of Mountmelick,
Men's Meeting, or elsewhere.*

Dear Friends,

I Have been (for some Years past, and more especially of late) under deep Considerations respecting the State of Friends, and the Affairs of Truth in general, and our Monthly-Meeting in particular, which hath brought a Weight of Exercise upon my Mind; and doubting whether I may ever have an Opportunity of seeing you, so as to ease my self of what remains, as a Concern upon me, was willing to communicate these few Lines to your weighty and serious Consideration, which are as follow :

THAT the *Order* and *Government* of the Church, was settled by the same *Divine Spirit*, which the *true Ministry* sprung from; and that all who speak in Mens Meetings, should be careful they do not speak any Thing to offend God, but wait to have their Offerings seasoned with *Grace*, and offered in the same *Divine Spirit*, by which the *Order* and *Government* of the Church was first established, and as the
Doctrine

Doctrine of our Lord and Saviour Jesus Christ directed, That every one is to be salted with Fire, and every Sacrifice seasoned with Salt; (mark) the Vessel is to be seasoned with the Holy Fire of the Word of God, and sanctified by the Truth, otherwise God will not accept of their Offerings, no more than he did the Offerings of Aaron's Sons, who offered strange Fire, which the Lord never commanded, and so brought Death upon them: You may also observe, that when Moses was dead, who received the Law from God's Mouth, that Joshua was to succeed him in the same Spirit, which plainly appears from the positive Command of the Lord to him, That he should be courageous, and observe and do according to all the Law, which Moses the Servant of the Lord commanded him, he was not to depart therefrom, either to the right Hand or to the left, that so he might prosper where-ever he went: By which it is plain, the Blessing is only to them, who come up in the same Holy Spirit, which Case is very applicable to Friends in this our Day, for it is undeniable, that the weighty Rules and Order of the Church were received in the Beginning by our Antients and Elders, from the Opening of the Divine Spirit of Truth, and settled in the Counsel of God: And as sure as ever Joshua was
to

to succeed *Moses*, and to observe all the *Law* which was commanded him; so are Friends now, who are of a succeeding Generation, faithfully to keep and observe those weighty Rules and Precepts left them by their Elders, without turning from them, either to the right Hand or to the left; and it remains as a Testimony in my Heart for the Lord, to leave with you, That when any offers any Thing in Men's Meetings, which contradicts the Antient Rules and Divine Precepts settled amongst us in the heavenly Power, they contradict the very Counsel of God, and is but an Offering of *strange Fire*, which God never commanded, neither will accept of, and so bring *Death* over themselves, kindle *strange Fire* in the Meeting, *dazzle* the Minds of Friends, and are Hinderers of the Work and Service of Truth.

Thomas Wilson.

OUR

OUR dear Friend, *Thomas Wilson*, being taken ill of Body, about the Eighteenth Day of the Eleventh Month, in the Year 1724, continued weakly for several Months, in which Time he uttered many weighty Expressions ; and at several Times was concerned in fervent Prayer to the Lord, for the *Young and Rising Generation*, that they might be *faithful Witnesses* for the Truth in their Day : He was freely resigned to the Will of God, yet desired of the Lord if he had no further Service for him, to remove him out of his Pain, which, at Times, was very great.

WHEN he was a little easy, he often spoke of the Things of God, and was very much concerned that Friends should live agreeable to the Doctrine of Christ, and that the *good Order* established amongst us by our faithful Elders, might be kept up and maintained, and that all *Differences* and *Disorders* should be kept out of the Church ; and said, if Friends kept the antient Path, and observed the Lord's Rules, they would be a blessed People, expressing his Satisfaction, That in all Nations where he travelled, he had been careful not to join with any that were for false Liberty, or laying waste the Testimony of Truth, which

which the Lord had called his People to bear.

ONE EVENING, several Friends sitting with him, he was very sweetly and prophetically opened in Words to this Effect, (*viz.*) *That a great Harvest-Day was coming over the Nations, and that the Lord was fitting, and would fit many, and send them into the Harvest; but said, He hoped in a little Time to be gathered to the Generations of the Just, that were gone before; and was comforted to feel that Friends were inward with the Lord in their Spirits, expressing how near Truth made Friends one to another in the Beginning, and that he was glad of the Nearness and Unity amongst Friends now, desiring it might continue and encrease.*

AT a Time he was asked, if he would have any Thing to wet his Mouth; to which he replied to this Effect, *The Lord hath taken away all my Pain, and given me the Bread of L I F E, and the Water of L I F E, and quenched my Thirst, which hath been great, the Will of the Lord be done; and fervently prayed to the Lord for his People, especially the Youth, that he would be pleased to incline their Hearts to follow him in the Way of Truth: And soon after said to this Effect, If the Youth of this Meeting*

Meeting and Nation incline their Hearts to the Lord above all, he will make them a shining People; but if they do not, he will cast them off. And again said, The Lord's Goodness fills my Heart, which gives me the Evidence and Assurance of my Everlasting Peace in his Kingdom, with my Ancient Friends that are gone before me, with whom I had sweet Comfort in the Work of the Gospel; and said, Those that touch the Lord's Work, and are not of clean Hands, will not prosper. And notwithstanding our said Friend had been eminently attended with the Power of Truth, and had great Service many Ways, he would speak very humbly of himself, ascribing all the Honour to the Lord: And at a certain Time said to this Effect, (viz.) Although the Lord hath made use of me at Times to be serviceable in his Hand, what I trust in, is the Mercy of God in Jesus Christ; and again, Friends sitting by him, he said in like manner, The Lord visited me in my young Years, and I felt his Power, which hath been with me all along, and I am assured he will never leave me, which is my Comfort. He also often expressed his Desire, That Friends might dwell in Humility, and keep low, for that, to his Sorrow, he had seen many, who grew high, come to Ruin, both themselves and Posterity, and their Places left desolate.

NEAR

NEAR his Conclusion, he often desired the Lord would give him an easy Passage, which was granted, being also preserved sensible to the last, so pass'd away without Sigh or Groan, as if he had been going to Sleep, on the Twentieth Day of the Third Month, 1725, and was buried the Twenty second of the same, accompanied by a great Number of Friends and Others, where Friends had a good Opportunity to bear Testimony to that Divine Power, whereby he was raised up to be a faithful Witness for the Truth in his Generation; and though his Removal be a great Loss to his Family in particular, and the Church in general, it is (no doubt) his *Everlasting Gain*.



FINIS.

BOOKS Printed and Sold by the Assigns of J. Sowle, at the Bible in George-Yard, in Lombard-Street.

A Brief Account of the Rise and Progress of the People called Quakers, in which their Fundamental Principle, Doctrines, Worship, Ministry and Discipline, are plainly declared, to prevent the Mistakes and Perversions that Ignorance and Prejudice may make to Abuse the Credulous. With a Summary Relation of the former Dispensations of God in the World, by way of Introduction. By *W. Penn.* Price Bound 1 s.

The Christian-Quaker, and his divine Testimony, stated and vindicated, from Scripture, Reason and Authority. By *W. Penn.* Price Bound 2 s.

Primitive Christianity Revived, in the Faith and Practice of the People called Quakers. Written in Testimony to the present Dispensation of God, through them to the World; that Prejudices may be removed, the Simple informed, the Well-inclined encouraged, and the Truth and its innocent Friends rightly represented. By *W. Penn.* Price Bound 1 s.

A Defence of a Paper entituled, *Gospel-Truths*, against the Exceptions of the Bishop of *Cork's* testimony (against the Quakers.) By *W. Penn.* Price Bound 1 s.

An Account of *W. Penn's* Travels in *Holland* and *Germany*, for the Service of the Gospel of Christ; by way of Journal. Containing also divers Letters and Epistles, writ to several Great and Eminent Persons whilst there. The Third Impression. Corrected by the Author's own Copy; with some Answers not before Printed. Price Bound 2 s.

Tender Counsel and Advice, by way of Epistle to all those who are Sensible of their Day of Visitation, and who have received the Call of the Lord, by the Light and Spirit of his SON in their Hearts, to partake of the Great Salvation, where-ever scattered throughout the World; *Faith*, *Hope* and *Charity*, which overcome the World, be multiplied among you. By *W. Penn.* The Third Edition. Price 3 d.

Scripture-Instruction; digested into several Sections, by way of Question and Answer. In Order to promote *Pietie* and *Virtue*, and discourage *Vice* and *Immorality*. With a Preface relating to Education. by *J. Freame*, price 1 s.

W. Penn's Key in English price 4d. — French 4d.

BOOKS Printed and Sold by J. Sowle.

A Collection of sundry Books, Epistles and Papers written by *James Nailor*, some of which were never before printed, with an Impartial Relation of the most remarkable Transactions of his Life. price 6 s.

Persecution Exposed in some Memoirs of the Sufferings of *John Whiting*, and many antient, eminent Friends. price 3 s.

More Fruits of Solitude; being the second part of Reflections and Maxims, relating to the Conduct of Humane Life. By the Author of the former. Price 9 d.

The Harmony of Divine and Heavenly Doctrines, demonstrated in sundry Declarations, on Variety of Subjects: Preached at the Quakers Meetings in *London*, by Mr. *W. Penn*, Mr. *G. Whitehead*, Mr. *S. Waldenfield*, Mr. *B. Cole*, taken in Short-hand, as it was delivered by them; and now Faithfully transcribed and published for the Information of those, who by reason of Ignorance, may have received a prejudice against them. By a Lover of that people. price Bound 1 s. 6 d.

Truth prevalent; and the Quakers discharged from the *Norfolk*-Rectors furious Charge: In a sober Answer to their Book, falsely stiled, *The Principles of the Quakers further shewn to be Blasphemous and Seditious*; By these thus remarked Authors, viz. *Edward Beckham*, D. D. Rector of *Gayton-Thorp*, *Henry Meriton*, M. A. Rector of *Oxborough*, *Lancaster Topcliffe*, L. L. B--- Rector of *Hockwold*; *Norfolk*. Upon due Examination Answered, by *G. Whitehead*, a Servant of Christ price 2 s.

A Catechism and Confession of Faith, by *R. Barclay*. price Bound 9 d.

Fruits of Retirement; or Miscellaneous Poems, Moral and Divine: Being some Letters, Contemplations, &c. written on Variety of Subjects; by *M. Mollineux*, late of *Liverpool*, deceased. price 1 s. 6 d.

Piety Promoted, in a Collection of the Dying Sayings of many of the People called Quakers. With a Brief Account of some of their Labours in the Gospel, and Sufferings for the same. In Three Parts, By *John Tomkins*. Price Bound 1 s. each Part.

No Cross, No Crown. A Discourse shewing the Nature and Discipline of the Holy Cross of Christ; and that the Denial of Self, and daily Bearing of Christ's Cross, is the way to the Rest and Kingdom of God. To which is

added, The Living and Dying Testimonies of divers Persons of Fame and Learning, in Favour of the Vertue and Temperance recommended in this Treatise. By *William Penn.* The sixth Edition. Price Bound 3s.

The Harmony of the Old and New Testament. And the Fulfilling of the Prophets, concerning our Lord and Saviour Jesus Christ, and his Kingdom and Glory in the latter Days. With a brief Concordance of the Names and Attributes, &c. given unto Christ: And some Texts of Scripture collected, concerning Christ's Humiliation and Sufferings; also of his Excellent Dignity and Glorification. Published for the Benefit of *Christians* and *Jews*, by *John Tomkins.* With an Appendix to the *Jews*, by *W. Penn.* The 3d Edit. with Additions. Price Bound 1s.

A Collection of many Select and Christian Epistles, Letters and Testimonies, written on sundry occasions, by that Ancient, Eminent, Faithful Friend and Minister of Christ Jesus, *George Fox.* The Second Volume. pr. 10s.

The Works of the Long-Mournful and Sorely-Distressed *Isaac Pennington*, whom the Lord in his tender Mercy at length visited and relieved, by the Ministry of that Despised People, called Quakers; and in the Springings of that Light, Life and Holy Power in him, which they had truly and faithfully Testified of, and directed his Mind to, were these things written, and are now published as a thankful Testimony of the Goodness of the Lord to him, and for the benefit of others. In Two Parts. pr. 12s.

The Works of that memorable and ancient Servant of Christ, *Stephen Crisp*; containing also a Journal of his Life giving an Account of his Convincement, Travels, Labours and Sufferings in and for the Truth. Price bound 5s.

The Works of *Samuel Fisher*, in Folio. pr. 8s.

Truth's Innocency and Simplicity shining, through the Conversion, Gospel-Ministry, Labours, Epistles of Love, Testimonies and Warnings, to Professors and Prophane (with the Long and Patient Sufferings) of that Ancient and Faithful Minister and Servant of Jesus Christ, *Thomas Taylor.* Price bound 5s.

The Memory of the Righteous Revived, being a brief Collection of the Books and written Epistles of *John Camm* and *John Audland*; together with several Testimonies relating to those two faithful Labourers. Price Bound 2s.

BOOKS Printed and Sold by J. Sowle.

The Design of Christianity testified, in the Books, Epistles, and Manuscripts, of that Ancient and Faithful Servant of Christ Jesus *John Crook*, who departed this Life the 26th Day of the 2d Month, 1699. in the Eighty-second Year of his Age. Price 3s. 6d.

A Light shining out of Darkness: Or, Occasional Queries, submitted to the Judgment of such as would enquire into the true State of Things in our Times. The whole Work revised by the Author, the Proofs Englished and augmented, with sundry Material Discourses concerning the Ministry, Separation, Inspiration, Scriptures, Humane Learning, Oaths, Tithes, &c. With a brief Apology for the Quakers, that they are not Inconsistent with Magistracy. The Third Edition. Price Bound 1s. 6d.

God's Protecting Providence, Man's surest Help and Defence, in times of the greatest Difficulty, and most eminent Danger. Evidenced in the Remarkable Deliverance of *Robert Barrow*, with divers other Persons, from the Devouring Waves of the Sea, among which they suffered Shipwrack: And also, from the cruel Devouring Jaws of the Inhumane Canibals of *Florida*. Faithfully related by one of the Persons concerned therein, *Jonathan Dickenson*. price stitch'd 8d.

A Scripture-Catechism for Children. By *Ambrose Rigge*. price Bound 6d.

Truth's Vindication or a gentle Stroke to wipe off the foul Aspersions, false Accusations and Misrepresentations, cast upon the People of God, called Quakers, both with respect to their Principle, and their way of Proselyting people over to them. price Bound 1s.

A brief Testimony to the great Duty of Prayer; shewing the Nature and Benefit thereof; to which is added, many Eminent and Select Instances of God's Answer to Prayer: Collected out of the Record of Holy Scriptures. By *J. T.* one of the People called Quakers. With a Postscript by *J. F.* The Second Edition, with Additions. price 6d.

The Poor Mechaink's Plea against the Rich Clergy's Oppression: shewing Tithes are no Gospel Ministers Maintenance: In a brief and plain method how that Tythes, (as now paid) are both Inconsistent with the Dispensation of the Law, and Dispensation of the Gospel. Also, how they were

BOOKS Printed and Sold by J. Sowle.

brought into the Church many Hundred Years after Christ and testified against by several Ancient Christians and Martyrs. With several sober Reasons against the payment of them. By J. Bocker. Price 3d.

Vindiciae Veritatis: Or an Occasional Defence of the Principles and Practices of the People called Quakers. In answer to a Treatise of John Stillingfleet's, miscalled, *Seasonable Advice concerning Quakerism*, &c. By Daniel Phillips M. D. Price 1 s. 6 d.

New-England Judged. In Two Parts. First, Containing a Brief Relation of the Sufferings of the People called Quakers in *New-England*, from the Time of their first Arrival there, in the Year 1656, to the Year 1660. Wherein their Merciless Whippings, Chainings, Finings, Imprisonings, Starvings, Burning in the Hand, Cutting off Ears, and putting to Death, with divers other cruelties, inflicted upon the Bodies of Innocent Men and Women, only for Conscience sake, are briefly described. In Answer to the Declaration of their Persecutors Apologizing for the same, printed anno 1659. Second Part, Being a farther Relation of the cruel and Bloody Sufferings of the People called Quakers in *New-England*, continued from anno 1660, to anno 1665. Beginning with the Sufferings of William Leddra, whom they put to Death. Published by George Bishop, in anno 1661, and 1667 and now somewhat abbreviated. With an Appendix, containing the Writings of several of the Sufferers; with some Notes, shewing the Accomplishment of their Prophecies, and a Postscript of the Judgments of God, that have befallen divers of their Persecutors. Also, An Answer to Cotton Mather's Abuses of the said People, in his late History of *New-England*, printed anno 1702. The whole being at this time published in the said Peoples Vindication, as a Reply to all his slanderous Calumnies. pr. 5 s.

Anguis Flagellatus; or, a Switch for the Snake. Being an Answer to the Third and Last Edition of the *Snake in the Grass*. Wherein the Author's Injustice and Falshood, both in Quotation and Story, are discovered and obviated, and the Truth Doctrinally delivered by us, stated and maintained, in Opposition to his Misrepresentation and Perversion. By Joseph Wyeth To which is added, A Supplement by G. Whitehead. pr. 3 s. 6 d.

BOOKS Printed and Sold by J. Sowle.

Lux Evangelica Attestata. Or, a further Testimony to the sufficiency of the Light within. Being a Reply to *George Keith's Censure*, in his Book, intituled, *An Account of the Quakers Politicks*, upon certain passages in my Book, intituled, *Mercy covering the Judgment-Seat &c.* For the clearing of Truth from *G. K's* Misrepresentations, and satisfying of sober Enquirers into the true state of the Controversie between us. By *Richard Claridge.* pr. stitched 1 s.

A Dissertation of the *Small-Pox*, by *Daniel Phillips*, at his Commencing Doctor of Physick in the University of *Ueyden in Holland*, in the Year 1696. Translated by *T. E.* price 9 d.

Academia Celestis: The Heavenly University; or, the Highest School, where alone is that Highest Teaching, the Teaching of the Heart. By *Francis Rouse*, sometime Provost of *Eaton-Colledge*. A Treatise written above Threescore Years since. The Third Edition, Revised and Compared with the Latin. pr. 1 s.

Two Treatises of *Thomas Lawson's* Deceased. The First A Mite into the Treasury, being a Word to Artists, especially Heptatechnists, the professors of the seven Liberal Arts: Shewing what is therein owned by the People called Quakers, and what is denied by them: With several other things touching the Divinity of the Heathen, and School-Titles, Habits, Degrees, &c. The Second, A Treatise relating to the Call, Work and Wages of the Ministers of Christ and Antichrist. price 1 s. 6 d.

The Vail of the Covering spread over all Nations. what it is; and how removed. with a Discovery of that Mountain of Fat things full of Marrow, and Wines on the Lees well Refined by *F. VVebster.* price 3 d.

The Secret Sootsaver, or, Hidden Sorcerer, Discovered by *F. VVebster.* Author of the Saints Guide, the Cloud taken off the Tabernacle, &c. price 4 d.

An Essay towards the Improvement of Physick. with an Essay for Imploying the able Poor. by *J. Bellers.* price 9 d.

Musa Parænetica; or, a Treatise of Christian Epistles, on sundry Occasions, in Verse by *W. Miffey.* price 6 d.

A Vindication of Women's Preaching as well from Holy Scripture and antient Writings, as from the Paraphrase and Notes of the judicious *F. Locke*, on 1 Cor. xi. by *Josiah Martin.* price 1 s.

BOOKS Printed and Sold by J. Sowle.

The Clergy-Man's pretence of *Divine Right to Tithes*, Examined and Refuted. Being a full Answer to *W. W's* Fourth Letter, in his Book, intituled, *The Clergy's Legal Right to Tithes asserted*. To which he hath also annexed, *A Justification of the Divine Right*, Erroniously so called. By *J. Gratton*. price 6 d.

The Saints Travel to Spiritual *Canaan*; wherein are discovered several false Rests, short of the true Spiritual coming of Christ in his People. With a brief Discovery of what the coming of Christ in Spirit is, who is the alone true Rest and Center of Spirits. By *R. Wilkenson*. price 1 s.

A Treatise concerning Baptism and the Lord's Supper; Shewing that the true Disciples of Christ are sent to Baptise Men into the Name of the Father, Son, and Holy Ghost for the carrying on of which, Christ is with them, and will be, to the End of the World. Also, a few words concerning the Lord's Supper; shewing, that those that Sup with him, are in his Kingdom. by *J. bn Gratton*. price 9 d.

A Brief Concordance of the Names and Attributes, with Sundry Texts, Relating unto our Blessed Lord and Saviour Jesus Christ. collected out of the Scriptures. by *John Tomkins*. price 4 d.

A brief Apology in behalf of the People called Quakers. Written for the Information of our sober and well-inclin'd Neighbours in and about the town of *Warminster* in the County of Wilts. by *W. Chandler*, *A. Pyott*, *J. Hodges*, and some others. price 6 d.

A Testimony to the Truth of God, as held by the People called *Quakers*: Being a short Vindication of them, from *Abuses*, and *Misrepresentations* often put upon them by *Envious Apostates*, and *Mercenary Adversaries*. price 3 d.

The Possibility and Necessity of the Immediate Revelation of the Spirit of God, towards the Foundation and Ground of true Faith proved, In a Letter writ in Latin to the *Heer Paets*; and now put into English by *R. Barclay*. price 3 d.

A brief History of the Voyage of *Katharine Evans* and *Sarah Beevers*, to the Island of *Malta*, where the Apostle *Paul* suffered Shipwreck. To which is added a short Relati-

BOOKS Printed and Sold by J. Sowle.

on from *George Robinson*, of the Sufferings which beset him in his Journey to *Jerusalem*. pr. bound 1 s.

Buds and Blossoms of Piety, with some Fruit of the Spirit of Love, and Directions to the divine Willdom. by *B. A.* price bound 1 s.

A Collection of the Christian Writings, Labours, Travels and Sufferings, of that Faithful and Approved Minister of Jesus Christ, *Roger Hadock*, to which is added, an account of his Death and Burial. price 2 s.

A Journal of the Life, Travels and Sufferings of *William Edmundson*. price bound 3 s.

Dauides. The Life of *David* King of *Israel*: a sacred Poem. In Five Books. by *T. Ellwood* price bound 2 s. 6 d.

Cerinthus and *Ebion*: Or the Heresie of Tithing under the Gospel Detected; in some Observations upon a Book entituled, *An Essay concerning the Divine Right of Tithes*: By the Author of the *Snake in the Grass*; together with an Essay concerning the First Rise of Tithes; and an Essay against their Divine Right by *B. Lindley*. price 8 d.

A Treatise of Election and Reprobation; In Vindication of the Universal Grace and Love of God to Mankind. by *B. L.* price 6 d.

Divine Love exalted: being Select Meditations, Ejaculations, and Divine Soliloquies concerning the Love of God. by an eminent Lady in *Germany*. price 6 d.

Postkuma Christiana; or, a Collection of some Papers of *William Crutch*. price bound 1 s. 6 d.

The Arraignment of Popery, Being a Collection taken out of the Chronicles, and other Books of the State of the Church in the Primitive Time. I. the State of the Papists, how long it was before the Universal P O P E and M A S S was set up; and the bringing in of Rudiments, Traditions, Beads, Images, Purgatory, Sythes and Inquisitions. II. a Relation of the Cruelties they acted after the Pope got up, being worse than *Turk* and *Heathens*; *New Room* proving like *Old*. III. What the People of *England* worshipped before they were Christians. V. to which is added, the Blood of the Martyrs is the Seed of the Church. With several other things, very Profitable for all that Fear God, to read, try, and give judgment by the Spirit of Truth, against the Worship of the Beast and Whore, p. bound 1 s. 6 d.

The

BOOKS Printed and Sold by J. Sowle.

The Peoples Ancient and Just Liberties asserted in the Tryal of *W. Penn* and *William Mead*, at the Sessions held at the *Old Baily* in *London*, the First, Third, Fourth and Fifth of *Sept.* MDCLXX. against the most arbitrary procedure of that Court. price 4d.

An Apology for the True Christian Divinity, as the same is Held Forth and Preached by the people, called in Scorn Quakers; Being a full Explanation and Vindication of their Principle and Doctrines, by many Arguments, deduced from Scripture and right Reason, and the Testimonies of Famous Authors, both Anceint and Modern, With a full Answer to the strongest Objections usually made against them. By *Robert Barclay*. The Fifth Edition in English. price Bound 4s.

Robert Barclay's Apology Translated into French, for the Information of Strangers.

Truth and Innocency Vindicated, and the People called Quakers Defended, in Principle and Practice, against Invidious Attempts and Calumnies. Being a just Examination of two Books against the said People, Entitled, I. *A Brief Discovery*, &c. by three *Norfolk* Priests. II. *Some few of the Quakers many horrid Blasphemies*, &c. being a *Scandalous Libel*; Examined by *George Whitehead*, a Servant of Christ: Containing also many of the repeated Abuses in *John Meriton's Antidote*, and *Francis Bugg's Pilgrim's Progress*. price Stich'd 6d.

The Rector Examined, about his Book Scandalously stiled, *An Antidote against the Venome of Quakerism*, by *John Meriton*. who calls himself A. M. Rector of *Boughton* in *Norfolk*. And his Observations Remark'd, and the Christianity of the people commonly called Quakers Re-asserted and Vindicated, from his Perversions and assertions. by *G. Whitehead* price Stitched 6d

The History of the Life of *Thomas Ellwood*, Or, an Account of his Birth, Education, &c. with divers Observations on his Life and Manners when a Youth: and how he came to be convinced of the Truth; with his many Sufferings and Services for the same. written by his own Hand. price 3 s 6.

A Rational Catechism; or an Instructive Conference between a Father and a Son. price bound 1 s.

BOOKS Printed and Sold by J. Sowle.

Saints Perfect Freedom. by *John Webster*. price 6 d.

Piety promoted, in a Collection of Dying-Sayings of many of the People called *Quakers*. with some Memorials of their Vertuous Lives. the Fourth and Fifth Part. by *J. F.* price bound 1 s. each Part.

The Trial of Spirits both in Teachers and Hearers, Wherein is held forth, the clear Discovery and certain Downfall of the Carnal and Anti-christian Clergy of these Nations. Testified from the Word of God, to the University Congregations in *Cambridge*. Whereunto is added, a Plain and Necessary Confutation of divers gross Errors delivered by Mr. *Sydrach Symphon*, in a Sermon Preached to the same Congregation at the Commencement, *Anno MDCLIII.* by *W. Dell*, Minister of the Gospel, and Master of *Gorvil and Caius* Colledge in *Cambridge*. price bound 1s. 6 d.

A New Discourse of Trade, wherein is Recommended, several weighty Points relating to the Companies of Merchants. The act of Navigation, Naturalization of Strangers, And our Woollen Manufactures. The ballance of Trade, &c. by *Sr. Josiah Child*. price bound 2s.

A few Queries relating to the Practice of Physick, with Remarks upon some of them. by *H. Chamberlen*. price bound 1s.

The Way to Health, Long Life and Happiness: Or, a Discourse of Temperance, and the particular Nature of all Things requisite for the Life of Man, &c. by *Thomas Tryon*, Student in Physick. price bound 4s 6d.

A *Diurnal Speculum*; containing, I. A plain and e. ie Method to find out those things that are most useful to be known Yearly; And may serve as an *Almanack* for Thirty Years; and many other things sutable to the Matter, &c. II. An Explanation of Weights, Money and Measures, both Scriptural and Usual, with sundry Tables depending thereon, &c. III. Some Remarks on *England*; or a brief Account of every County, with the Names and Days of the Markets, and the chief Commodities therein, &c. The whole consisting of great Variety, explained by divers Examples, the like in all particulars not extant; as by the Contents does more at large appear. Collected by *J. B.* price bound 1s. 6 d.

BOOKS Printed and Sold by J. Sowle.

Instructions for Right Spelling, and plain Directions for Reading and Writing true English. With several delightful things, very Useful and Necessary, both for Young and Old to read and learn. price bound 6d.

A New book for Children to learn in. With many wholesome Meditations for them to consider. With Directions for true Spelling. And the Ground of true Reading and Writing of true English price 3d.

The good House-wife made a Doctor, Or Healths Choice and Sure Friend. Being a plain way of Natures own Prescribing, to Prevent and Cure most Diseases incident to Men, Women and Children, by Diet and Kitchen-physick only. With some Remarks on the Practice of Physick and Chymistry by *Thomas Tryon* Student in Physick. The Second Edition. To which is added some Observations on the Tedious Methods of Unskilful Chirurgions; with Cheap and Easie Remedies. by the same Author. price bound 1s. 6d.

Βαπτισμαλογία Or, a Treatise concerning Baptisms. Whereunto is added, a discourse concerning the *Supper, Bread and Wine*, called also Communion by *Thomas Lawson*.

Dagon's fall before the Ark, Written *Primarily*, As a Testimony for the Lord, his Wisdom, Creation, Products of his Power, Useful and Necessary Knowledge, Capacitating people for the concerns of this Life. *Secondarily*, As a Testimony against the Old Serpent, his Foolishness, with God, his Arts, Inventions, Comedies, or Interludes, Tragedies, Lascivious Poems, Frivolous Fables, Spoiling Philosophy, taught in Christians Schools. Wherein, as in a Glass, Teachers in Schools and Colledges may see their concern, neither Christian nor Warrantable by *Thomas Lawson*.

A short Work, but of greatest Concern. by *William Tomlinson*. price 3d.

A Collection of the Writings and Epistles, of our Antient Deceased Friend *John Whitehead*. price. 3s

A Collection of the several Books and Epistles of our Antient Deceased Friend *Charles Marshal*. price 3s.

The Spiritual Guide, which dis-intangles the Soul; and brings it by the Inward Way to the getting of perfect Contemplation, and the Rich Treasure of Internal Peace. Written by Dr. *Michael de Molinos*. Translated from the *Italian* Copy. 9d.

BOOKS Printed and Sold by J. Sowle

Christ's Spirit. A Christians strength: Or, a plain Discovery of the Mighty and Invincible power that all Believers receive through the Gift of the Spirit. First held forth in two Sermons, on *Acts* 1. 8. and after Published for the Instruction and use of those that are Spiritual, anno 1645. by *William Dell*, Minister of the Gospel of Jesus Christ. 6 d.

Christ All in All. Opened in a Sermon by Mr. Stephen Crisp, late of *Colchester* in *Essex*. Exactly taken in Shorthand, as it was delivered by him, in the Meeting-House of the People called *Quakers*, at *Devonshire-house*, without *Bishopsgate*, *London*. And now Faithfully Published, together with his Prayer after Sermon. 2d.

Tender Counsel and Advice to the *Flock of God* every where. By a Lover of Truth and Righteousness, *William Bingley*. 4 d.

An Abridgment of *Eusebius Pamphilius's Ecclesiastical History*, in two Parts. Part I. A Compendious Commemoration of the Remarkablest *Chronologies* which are Contained in that Famous History. Part II. A Summary or brief hint of the Twelve Persecutions sustained by the *Antient Christians* with a Compendious Paraphrase upon the same. Whereunto is added a Catalogue of the *Synods and Councils*, which were after the days of the *Apostles*; together with a hint of what was decreed in the same. by *William Caton*. 1 s. 6 d.

The Saints guide; or, *Christ the rule*. Manifested by way of Positions, Consederaries and Queries. Wherein is contained the Efficacy of acquired Knowledge. The Mission and Maintenance of Ministers. And the Power of Magistrates in Spiritual things. by *John Webster*. the third Edition. 6 d.

A Brief History of Trade in *England*. Containing, the manner of its Birth, Growth, and declension; and the several Occasions thereof: With some proper Remedies to recover it from its present Languishing condition, to its former Flourishing Estate. by *Thomas Tryon*, Merchant. 1 s. 6 d.

Instructions for Children and others: By way of Question and Answer. Demonstrating to them, How they may come to know God and Jesus Christ, whom to know is Life Eternal. by *S. Hunt*. price 3 d.

Where may be had also Bibles Testaments, Concordances Spelling-Books, Primers, Horn-books; with Writing-Paper, Paper-Books, &c. and Marriage Certificates on Parchment, amp'd.